



CONTENTS

The Catholic Library World
Vol. 12 May - 1941 No. 8
Part Two¹

Contemporary Catholic Authors:	
Monsignor Peter K. Guilday, Historian of the American Catholic Church	263
Reverend James J. Kortendick, S.S.	
For What Is the Librarian Responsible?	270
Reverend Thomas J. Shanahan	
The Catholic Library and National Defense	274
Reverend Timothy J. Coughlin, S.J.	
The Guide to Catholic Literature, 1888-1940	278
Eugene P. Willging	
News and Notes	283
Book Reviews	288
New Books	290
Index to Volume 12	295

Vol. 12, No. 8, Part Two, May, 1941. *The Catholic Library World*, published from Oct. through May, is the official organ of the Catholic Library Association. It is sent to all members and carries news of the Association, its officers, boards, committees, regional conferences, units, joint committees and such other material as throws light on Catholic library problems. Publication and editorial office, University of Scranton, Scranton, Pennsylvania. Subscription rate to non-members is \$5.00 a year. Institutional membership, \$5.00; individual membership, \$3.00 a year, (not including the annual Handbook and Index), payable to the Secretary-Treasurer. Enclose remittance for single copies which are available from the publication office at fifty cents, with the exception of the Proceedings issue which is \$1.00. Entered as second class matter at Scranton, Pennsylvania, under the Act of May 3, 1879. Accepted for mailing at the special rate of postage prescribed in paragraphs 9 and 10, Section 543.

Indexed in *The Catholic Periodical Index and Library Literature*.
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1. Part One of No. 8 is the Handbook (pp. 233-260), sent only to \$5.00 members.

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Contemporary Catholic Authors: Monsignor Peter K. Guilday, Historian of the American Catholic Church

By REVEREND JAMES J. KORTENDICK, S.S., *Acting Librarian,*
Catholic University of America, Washington, D. C.

Every cultivated mind is struck with awe at the picture of the sufferings and heroism of the martyrs and confessors of the early Church, as well as with veneration for the long line of saints and sages whose names adorn the annals of ecclesiastical history. Because of the grandeur and majesty of church history in general, however, we should not make the mistake of overlooking the important history of the faith in our own country. While the Church in America is comparatively young, there is much in the story of its development from which men of the present day can draw counsel and inspiration. For this reason, it is the corporate duty of American Catholics to rescue from oblivion the names and deeds of those who from the days of Columbus have planted the faith in the New World, and who have striven to realize in new and frequently hostile surroundings the precepts of the Master.

Apart from some accounts of the missionary period and the excellent works of the pioneer historian, John Gilmary Shea, many of our earlier desultory and sporadic efforts at American Catholic history are little more than catalogues of bishops and priests and ledger-like descriptions of foundations. We are grateful for the information they supply us. But we feel that they are making us acquainted with the skeleton rather than the heart of Christ's Church.

It remained for another pioneer to revive and enrich the best of the tradition begun by Shea, to create new interest and continually foster it; to establish an eminently successful and fruitful school of church history, out of which has grown an association and a professional journal; and to lead the way for others by his own many publications, in which are united the science of the historian and the art of the writer.

The Right Reverend Monsignor Peter Guilday, professor of church history at the Catholic University of America since 1914, was born of Irish parents, Wilfred and Ellen Keenan Guilday, on March 25, 1884, in Chester, Pennsylvania. He received his primary education in the parochial schools of Chester and was graduated from the Roman Catholic High School of Philadelphia, whence he entered St. Charles Seminary of Overbrook to take up his studies for the priesthood. After his second year of theology, he was granted a scholarship to the University of Louvain, where he completed his theological studies and was ordained in 1909 by Bishop Gabriels of Ogdensburg. Then began the five solid difficult years of research which were to prepare him for his career in church history. He matriculated as a major in his chosen field in the graduate school of Louvain, where he was known to professors and students alike as "l'Abbé Washington". The first

three of the five years he devoted to courses at Louvain, with special courses in Rome and at the University of Bonn. In this way he came in contact with some of the greatest of the internationally known historians. Perhaps the most profound influence in his scholarly development was exerted by Alfred Canon Cauchie, professor of church history at Louvain and founder of the *Revue d'histoire ecclésiastique*, in whose seminar he was trained. The last two years of his European sojourn were spent as an assistant priest at the Church of St. Mary of the Angels, Bayswater, London. It was here that he finished his doctoral dissertation entitled: *The English Catholic refugees on the continent, 1559-1795*, which he presented in June, 1914, at the University of Louvain for the *Docteur en Sciences Historiques*, a degree which at the time was seldom granted, and even more rarely granted as it was to Dr. Guilday—with the highest honors.

The publication of the dissertation, which treated fully for the first time the religious and educational activity of the English Catholic exiles in the Low countries, marked the beginning of a long series of scholarly works by the author. It represented extensive study and research in Rome, France and Belgium; in the archives of Simancas, Seville and Madrid in Spain; in the libraries and the Public Record Office in England.

It was while making the archival researches necessary for his dissertation that Dr. Guilday's attention and interest were directed to the special field of American Catholic church history. The great possibilities in the but little explored yet wealthy sources of historical material concerning the early days of the Church in this country led him to devote

himself entirely to this field. It was with such purpose in mind that he took up his duties as instructor at The Catholic University of America in the fall of 1914. The beginnings of a department of historical sciences had been made by Bishop Shahan, whose work in this direction had just been interrupted by his appointment as rector of the university. Dr. Guilday's arrival was most timely; the new rector received him enthusiastically and gave him every encouragement.

That he did not for a moment waver from his resolve is evidenced by Dr. Guilday's almost immediate founding of *The Catholic Historical Review*. The time had come in the development of Catholicism in the United States when it should be represented by a publication, national in scope and character, devoted to the discussion of Catholic history on a scale corresponding to the importance which Catholicism had assumed in the life of the nation. The first number of this quarterly appeared in April, 1915, and its first six years were devoted exclusively to American church history. As editor of this medium for stirring national interest and for uniting the zeal and activities of those Catholics engaged in the study of history, Dr. Guilday has piloted the *Review* through the difficult periods of development and transition to the present admirable position it occupies among historical journals.

His activity as secretary of the National Catholic War Council in 1917 and 1918 did not dim the zeal he had for his chosen mission, it only delayed until the following year the next great project, the foundation of the American Catholic Historical Association. Since its inauguration in Cleveland, Ohio, on December 30, 1919, Dr. Guilday has poured into

the A.C.H.A. years of devoted service. "He has nursed it through a long period of infancy and adolescence; he has encouraged younger historians in their first steps on the public stage; he has been a master in procuring helpful publicity and a hard-working organizer amid the thankless drudgery behind the scenes; he has lent the prestige of his own scholarly achievement to the Association. No other leader could have done the things he has done, nor done them so well. The Association is his monument."¹ At the annual sessions of the A.C.H.A. several hundred papers on historical topics have been read by Catholic and non-Catholic scholars. In these papers scarcely any field of ecclesiastical history has been neglected. Three times the Association has been enabled to print as a symposium the essays of particular meetings under the general title: *Papers of the Association*. These volumes, *Church historians*, *The Catholic Church in contemporary Europe* and *Catholic philosophy of history* were edited by Dr. Guilday. With only a few exceptions, all the papers read at these meetings have appeared in *The Catholic Historical Review*, which in 1922 became the official organ of the Association.

His brilliant and vigorous personality as a teacher, together with his enthusiasm and deep appreciation for the work undertaken by his graduate students, succeeded in awakening in them much of the love and zeal that he himself carried into the task. Many, including Professor Guilday himself, feel that his greatest contribution to American church historiography has been the development of the seminar in that department. It is unique

even in its arrangement, which further tends to create what Dr. Guilday has consistently striven for, a spirit and atmosphere of intimate and constructive discussion. All students are made to feel that they are contributing their share, and each leaves the course with the consciousness of his mission to continue the work of research in his own sphere of activity and, as has actually happened in many cases, to become in turn the center of a new circle of interest in church history.

The important duty of the Catholic University of America to the Church and to the nation to train leaders in the various sciences has always been a conscious ideal of Dr. Guilday. The inspiring booklet entitled *Graduate studies*, which he published in 1924, is a definition and a constructive statement of the principles of research scholarship, with a wise and discerning application of these principles to Catholic graduate work. In this brief volume, he reaffirms and elaborates the original ideals of the Catholic University of America: "To work for the Church and for America, by doing what men can do to create a University, which shall radiate light and love, be a center of union and peace, and a nursery of the higher life". Certainly the whole principle, spirit, and fruit of the church history seminar has exemplified what may be realized in true Catholic graduate studies.

The seminar has been the focal point of most of the work Professor Guilday has done during the past twenty-seven years. Besides his own many publications, thirty-five printed doctoral dissertations written under his direction have issued from students of the seminar, as

1. *The Historical Bulletin*, 19:56. March, 1941.

well as over one hundred master's dissertations, many of which have appeared in various historical journals.

The same productive seminar has occasioned an unbelievably large number of brochures and periodical articles from Dr. Guilday's own pen. Ever on the alert to provide new material and to blaze attractive new trails for other students as well as his own, he has zealously made available to all the results of his own untiring research and study.

To each class he came laden with books to be introduced and discussed at length. That he knew and had evaluated them was evident, and students acquired his critical appreciation. The imposing list of nearly one hundred scholarly book reviews of current historical literature is testimony of his constant touch with the field. The demands for contributed articles to standard reference works such as the *Dictionary of American biography* and the *Encyclopaedia Britannica*, for prefaces and forewords to important new books, and for sermons or addresses on occasions of historical import—all further emphasize the general acknowledgment of his authority.

A remarkable coincidence designates May 30 as a significant day in his career as a speaker. Four of his greatest addresses were delivered on that day. In 1932 it was *George Washington: His Catholic friends and allies* at the commencement exercises of Georgetown University. In 1934 it was *Three centuries of American Catholicism* at the tercentary celebration in Baltimore. In 1937 it was *Charles Carroll of Carrollton* at Doughoregan Manor in commemoration of the two hundredth anniversary of the great statesman's birth. And in 1939 it was his address on the occasion of the

sesquicentennial commemoration of the Baltimore diocese foundation.

Dr. Guilday's sphere of influence on church historiography in this country is difficult to estimate, but the awakened interest in the preservation of diocesan, community, and institutional archives must in large part be attributed to him. In such articles as the *Guide to the biographical sources of the American hierarchy*, *The writing of parish histories*, *Our earliest printed history of the Church in the United States*, *The Church in the United States (1870-1920): a retrospect of fifty years*, and *Catholic lay writers of American Catholic history*, Dr. Guilday has steadily been creating a consciousness of our historical wealth as well as directing and improving the methods of its utilization. In the light of what he was to accomplish in the publication of the great biographical tomes we have still to describe one wonders where time was found for these "less important" works.

His insistence on the importance of method resulted in his preparation of the manual, *An introduction to church history*, and the booklet, *Graduate studies in American church history*. The *Introduction*, which has become the *vade mecum* of his students, represents in condensed though very practical form the matter covered by Dr. Guilday in the initial lectures of the seminar. They are intended to orientate the student in the historical method and to introduce him to the general sources. Almost biographical, since it reveals the author's own long and fruitful labors in research, the *Introduction* points out avenues of interest in the fascinating field of church history and defines its various meanings, scope and value.

Another endeavor to make clear the necessity for developing our historical literature is found in a highly constructive form in his article, *On the creation of an institute for American church history*. This plea for a home for Catholic scholarship was made on the occasion of the centenary of the birth of John Gilmary Shea. The proposed home of learning would have three divisions: a section for the preservation and classification of national Catholic archives, The National Catholic Library, and the Institute or training school for the future historians. The crying need for an institute of this kind is abundantly shown and all the details of its organization clearly set forth.

Two years later, in 1926, the first comprehensive biography of John Gilmary Shea was written by his most distinguished successor. Dr. Guilday is the one person who could write sympathetically and appreciatively of the great pioneer in his own field. "The debt that the Church in America owes to Shea goes beyond computation." He initiated the movement, happily continued by his successor, to preserve Catholic Americana of every sort, to dispel the ignorance and halt the unwitting vandalism of those who fill the wastebasket with priceless documents.²

In a short passage that appeared in Guilday's documentary treatment of the Norfolk Schism, *The Catholic Church in Virginia, 1815-1822*, the author outlined a practical procedure for historians of the Church in America, a procedure which he himself followed in the writing of the two great biographies for which he is chiefly known. It was "to center around

the great figures in our Church the story of their times with the hope that, as the years pass, our documentary knowledge will be increased and the institutional actors of our Catholic life become more salient and tangible".

Within a space of five years were produced two large and scholarly works, *The life and times of John Carroll* and *The life and times of John England*—a rare achievement in authorship for an intensely busy man. The biography of Carroll, published in 1922, was acclaimed as the most notable contribution to American Church history since Shea's *History of the Catholic Church in the United States*, nearly fifty years before. This study of the first Bishop of Baltimore, the "charioteer of God" as Bishop Cheverus called him in 1810, is an elaborately documented and highly interesting account of the central Catholic figure in the annals of the Republic he helped to create and mold. Like the second biography, this one is a treasure-house of sources that has served and will continue to serve as a rich mine for other historians of the period.

The life and times of John England is a work evincing even greater research and more profound study than the volume on Carroll. There is built up piece by piece a breathing portrait of the often misunderstood Bishop, while in the background is deftly sketched a panorama and interpretation of the times. It is no conventional biography, but rather a great synthesis woven of the warp and woof of documents. Statements are buttressed with evidence, much of which had never before been examined or evaluated. Only corners of the veil of John England's life had been lifted before. It

2. Monsignor Guilday has had made some 10,000 transcripts and photostatic copies of important Catholic Americana, which are preserved at the Catholic University of America.

remained for Dr. Guilday to lift it completely, disclosing the whole picture of the man who labored so strenuously in our nascent Church for God and country.

Five years more passed and another significant historical sketch was published. *The history of the councils of Baltimore (1791-1884)* brings into a consecutive narrative the law of the Church in the United States as embodied in the acts and decrees of the eleven Baltimore assemblies. Viewed rightly, these concerted efforts to create a uniform system of ecclesiastical legislation provide one of our best sources of American church history. One might expect that a book of this character would be a dull chronicle, of possible interest only to clerics. But in the hands of Dr. Guilday the dry bones of history come to life.

A highly interesting visit to Dr. Guilday's study revealed the nearly completed manuscript of the third great biography, *The life and times of John Hughes*. This work on the famous Archbishop of New York, which will very probably fill three volumes, promises to equal, if not to surpass the scholarliness of *The life and times of John England*. The files in his room also contain several completed but as yet unpublished manuscripts, as well as manuscripts in varying degrees of completion. We have every reason to believe that the bibliography listed below represents only partially the fruit of research that Dr. Guilday will leave to posterity.

Dr. Guilday's scholarliness has been recognized by honorary degrees from the University of Notre Dame, Marquette University, Georgetown University, Loyola College (Baltimore), and Mt. St. Mary's College. He is a Fellow of the

Royal Historical Society, and he has been decorated Chevalier de l'Ordre de Leopold II by the Belgian government.

The sentiments of all those who have recognized the accomplishments of Dr. Guilday have been shared and re-echoed by the Holy Father himself. On the occasion of his investiture as a Domestic Prelate on March 7, 1935, the Papal Brief announced to Monsignor Guilday that the honor was conferred "in recognition of your scientific attainments shown in the works on history which you have published and which have won on all sides the highest appreciation of your productive scholarship".

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3. Grateful acknowledgment is made to Sister M. Redempta, S.B.S., a student of the Catholic University of America, Department of Library Science. Her bibliography of Monsignor Guilday's works was used in the compilation of this selected list.

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(Concluded on page 282)

For What is the Librarian Responsible?¹ An Inaugural Address

By REVEREND THOMAS J. SHANAHAN, *President,*
Catholic Library Association

We feel an instinctive pleasure when our rights are proclaimed, and a corresponding contraction of the soul when duties are mentioned. Nevertheless, for this last hour of an enjoyable conference I have chosen for a topic the responsibilities of the librarian. I have done so because these are an honor to us and in the end make us happy.

Only the free man is responsible; obligations belong only to the one who has control over his destiny and the steps toward it. The growth and perfection of our moral, our free, nature is the outcome of a responsible attitude. Intelligent regard for and discharge of duty marks the human being at his best. It shows him conscious of the place he has been given in the world, aware that on his actions hinge potential developments or disintegration in himself, his associates, and in elements of his environment. It exhibits him responsive to a call which is the universal accompaniment of excellence in whatever degree. What is fine calls for fine performance. Seeds of excellence look to its fruit and flowering. Concern for duty shows an assent to the adage, *noblesse oblige*; rank carries with it its own call to generous behavior.

We say this to indicate that responsibility does not imply servility. If much is demanded of us we are not thereby

dishonored. Duties are a tribute to the powers that have been placed in our hands and a warning that we should not neglect or abuse them. Therefore it is well that we take stock of our status as librarians, because that status will carry with it certain opportunities that expect our cooperation.

What, then, do we see in the librarian? What are the features that belong to him alone and constitute the reason for his name? Having seen what he is, can we enumerate the actions we may ask him to discharge in virtue of his special nature?

We shall define the librarian as one who exercises a charge over a collection of books, usually not his own nor especially for his own use. His authority may be broad, or it may extend only to limited aspects of the care of books and the control or encouragement of their use by readers. What makes him a librarian, however, is his relationship to books. He may be concerned with people, but only to the degree that books bring about the relationship. He is a man of books and is to be judged by what he does with books or for books. When he acts apart from books he has left the field of librarianship and must be measured by another standard.

But to speak of responsibility or duty brings in the thought of rights, and a book as such has no rights. Only a per-

1. Presidential address delivered at the luncheon meeting, New Orleans, April 18, 1941.

son—divine, angelic or human—can have rights, and a book is not a person. Duties with respect to books, consequently, will be duties we discharge toward persons whom books bring into our orbit. The occasion of the tie will be the book, but its term a human being.

BOOKS AS TOOLS

Our tool is the book, and human beings are the material on which we exercise it. By means of the book we try to do something to the man, or, rather, we lay the ground for something to happen to him by his own use of the book. Our long-range view is that some alteration will be worked in him by his reading, and since change is always for the better or the worse, as far as in us lies we plan the alteration to his advantage. Our social obligations as librarians are to the present and future readers of books we administer. If we have obligations they will be a reflection and outgrowth of the position we occupy toward readers. Whether our standpoint is justice or charity, the claims to be made upon us will find their root in our handling of books and the dependence which others have upon books for their happiness and welfare.

It is true that others besides the librarian try to establish a bond between reader and book. The bookseller does this, and so does the teacher who assigns to students books which are to be read. But the teacher, the publisher and the dealer must be content with a restricted field. The bookseller must always be hemmed in by the barrier of prices that go beyond the buyer's means; the teacher usually keeps within the bounds of one subject.

The librarian may not compel a union between person and book as may the teacher, although the constraint effected

by the latter may be gentle. He meets the reader in a state of liberty, and by treating him as an equal must gain a fraternal confidence that opens the way to persuasion; but in the end he can give only what is accepted freely. He is at the reader's mercy as far as circulation figures are concerned. On the other hand, he has an advantage in the broader field of literary interests he can appeal to. The plain lies wide open for him, and he is invited to minister to the taste for books in all its manifestations.

The taste, or at least the latent taste, for books is the approach to what may be done for a human being through reading. The whole extent of a person's capacity to unfold and mature himself through the printed word is open to cultivation by the librarian. He is not restricted in the variety of seeds of interest he may plant or foster. The whole ground of the mind and soul, from time to time or part by part, lies open to his tilling. The fruits that spring up will accord with his skill in suiting seed to soil and his care for what shows promise.

Print, like speech, can affect thought and action. Ideas can be implanted or developed, tendencies can be hurried along or hindered. Human minds turn to books for sustenance and growth, and the nourishment they can derive is limited only by the type of books available and the presence of a guide to identify them. Books can give encouragement and persuasion as well as knowledge, and in this they contribute to the growth of the character as well as the mind. Granted the ability to read, books can work in a man anything that is possible through the transmission of ideas from one mind to another.

If human nature is able to grow through reading, and if some of its capabilities cannot easily be realized without the latter, we may say that on someone there rests the duty of making these possibilities facts. Creative purposes are endowed with a certain necessity: physical compulsion in the sphere of matter, a moral pressure among free creatures. When we are given control over any phase of growth in ourselves or others, it is implied that we shall exercise the control for good rather than for evil or nullity. As librarians we have some control over the mental and spiritual development of other people. We carry this out by supplying and suggesting literature. Our accountability, then, will be measured by the extent of the authority and facilities placed in our hands.

The first duty of a librarian will be to gauge his patrons, his readers. He will try to see them as they are, and will take into consideration whatever he can learn about them through personal observation or the broad conclusions offered by philosophy and by faith. If this initial sketch of man is carelessly drawn, the direction of later work upon it, the filling out which the librarian tries to influence through books, will result in greater distortion. He must have before him man in his true and full outline before he may presume to complete the picture. Man as a cog in a political system, as a means to the perfect society, as an unstable creation who changes with popular desires and theories, as an individual with no social ties, as a sense mechanism without a soul—these are all wrong pictures of him, and a collection of books brought together and administered as food for these shadows will hurt and undernourish real human beings

who come to use it. The librarian will try to see the reader as he exists, possessed of soul, mind and senses, valuable in himself, bound to God and his fellows, a subject for increasing perfection from all these aspects. It is for this man that the librarian will acquire books, books of all kinds that will nourish the powers and strengthen the associations that are proper to man at his best. Knowing his patrons, he should be able to anticipate and even prompt their demands in some fields. The more he knows his readers, and the better his acquaintance with books that fit them, the more likely it is that his collection will truly help those who use it.

Some books come to us with a bad name and questionable contents. May the librarian admit them to his stock? Even these may have a limited usefulness, because it is difficult for an author to be consistently bad and wrong in everything. If due permission and safeguards are employed, the librarian sometimes will be obliged to secure these books. His attitude will not be that of tolerance for what is bad, or of an indecision that refuses to face the moral aspect of book selection. He will have these books only for the positive good that is scattered through them or for the indirect profit that can come from examining them to determine what is necessary to counteract their influence. Even here, the standpoint of choice is the spiritual and intellectual welfare of the reader, never a blind determination to collect everything regardless of its character, or a willingness to serve curiosity equally with the well guided pursuit of knowledge.

What he has carefully collected the librarian will make accessible to the

reader. This will include not only the ordinary processes of cataloging and lending, which are indeed important; but accessibility goes beyond the presence of a catalog card and book card. It may include passing opinion on the book and taking thought on how it will affect for good or bad a given reader or group of them. If the judgment is favorable, there will be special publicity, inclusion in recommended lists, or private recommendation to individuals who will profit most from the book. If exception is taken to a title, it may be necessary to call public attention to its deficiencies or bring to notice other books which set matters straight. This role of guide will always remain with the librarian as long as he knows any of his books better than does the reader. He will be expected to give suggestions or warnings until the reader has caught up with or passed him and no longer asks his direction.

An individual the librarian finds these duties awaiting him. As an organization the Catholic Library Association tries to carry out the same program in ways that group action makes feasible. It coordinates scattered forces and turns them to larger accomplishments. Every true organism, physical or social, works first upon its constituent members. It tries to assimilate and transform the latter so that they will have a likeness in character and tendency and will act for a common goal. Our association, therefore, begins by asking its members to take

notice of the opportunities peculiar to Catholic librarians. In its gatherings like this and in its publications it lays emphasis on what librarians ought to do in their libraries, their communities and as parts of the association. It tries to define and point out library objectives. The second large task of the association is to produce some of the aids to a better knowledge of books which individual librarians would find beyond their strength or means. This explains our subsidy to a key to the contents of Catholic periodicals, our interest in rules for classification and cataloging, and our compilation of book lists for schools and the Catholic public.

Bound together in a group, we try to remember that our obligations are not less than when we are alone. We acknowledge the same purposes and try to accomplish them better. We do not invite anyone to join us who would hope thereby to unshoulder his proper burdens. We look for those who are not satisfied with working alone but desire to join their efforts with ours to do things possible only through cooperation. Whether by ourselves or joined with others, we try to remember that librarians must answer to a definite description and assume real duties. We look for growth in numbers, but we desire it chiefly as evidence that more librarians are recognizing that they have work to do and are not satisfied that they can do it in isolation.

The Catholic Library and National Defense

By REVEREND TIMOTHY J. COUGHLIN, S.J., *Rector,*
Canisius High School, Buffalo, New York

Perhaps we may appear somewhat medieval in declaring that any question of national defense means a re-statement of our moral standards—but it remains true, nonetheless. War and the preparation for war involve issues that are vital and important from a moral standpoint. For it is decidedly bad morals to assume the political interpretation of Marxism or the philosophical statement of pragmatism that utility and that alone should be the measure of a nation's demand for war or peace. Our entire national defense plans presuppose the futility of such ideas.

We are arming, then, at the present time to defend the American way of life against possible future aggressors. In defending our freedom, we are not "naive idealists supporting something from which the life and breath have fled" as one dictator has blandly stated. Appropriating billions for military and naval defense, we are reasserting our faith in a great political and social reality, which has almost two hundred years of tradition and accomplishment to support it. In that time, this country has known a liberty that has run the full gamut of progress and growth. Beginning with leaders and ideals that rebelled against petty tyrannies and showed themselves determined to live under laws made only by themselves, we have lived in our day to see those ideas still translated into ac-

tion and reality. Granted the thought that men have largely made the present government of the United States, it has been ideas that have guided the men and constantly made generation after generation watchful that our principles of freedom shall not be forgotten.

At once, then, larger questions present themselves: Have we already forgotten or are we in danger now of forgetting the principles upon which American democracy rest? Have we departed from the idea of the founding fathers who placed governmental authority and sanction where it belonged—not in the will of the majority, but in God, Who is the author of our dignity and rights? Does the American way depend on humanistic values of life and, if so, why is it so "holy and sacred"? All these are questions that demand an answer now, in the crisis we face at the present moment. Our defense of freedom will come with conviction. Then it is more than a fetish and a charm that we shout for and vote for. It is an education of the mind and will that finds us active and alert whenever it is threatened.

For democracy, to no small degree, is a question of proper education, properly conceived at the start and then flowering in all its forms through successful generations. For freedom to survive, it must have a fair chance to cast its roots. Where it has failed internally it is largely

because of this fact: Nations have passed from tyranny to tyranny until, finally shaking them off, they have had no training in liberty and have become alarmed at its aspects. No self-government had poorly prepared them for the power to rule themselves. Lacking education in the power and right to govern, they had become victims of their own just privileges.

That is our problem today as we face the questions raised by our National Defense Act. No one would call the American public illiterate. Yet even education, which we supposedly have in abundance, can have its limitations and may lead us far afield—so far as to weaken and destroy us. A large part of the education prevailing in this country today has this certain tendency. Politically, it is trying to identify our Revolution with the French Revolution of 1789, when the rights of man forever laid the stress in the wrong place. The revolutionists of the Commune and the Terror were led to regard politics as a struggle in which you could seize what you can for yourself. In such a struggle the rights of others are disregarded, as they must needs be. It was the popular thing in 1789 to dwell on the rights of others, when the old order was vanishing among the flares of burning castles. Yet it was the most reckless form of training and thought for a future world. It elevated the natural egotism of men who needed to be kept under restraint. They quickly forgot the solemn truth: "The duty of everyone consists in respecting the rights of others." If this be forgotten in the political field, what follows is a policy of seize and take. The tendencies towards anarchy are quickened and the rights of man degenerate into the rule of one man—in France, Napoleon Bonaparte.

All this is hardly the freedom that we must educate our American people to defend at the present time. Rights and duties, which are the very core of freedom, are not the creations of men but of God and this concept the founding fathers were very clear in stating. They were emphatic in declaring that equality among men, comes not from the collective will, but from the Hands and Will of our Creator. Free government was designed to honor and protect such equality and if at any time it attempts to dominate and crush it, those who value their liberty must change government's face and soul. Failing in that they expose themselves to the danger of following a man rather than a movement; of losing an ideal and having an ideology forced upon them through their own lack of vision.

In supporting those concepts, which lie at the very roots of true Americanism, the Catholic library must play its proper part in this present crisis. Reading is an instinctive habit, but very much like medicine on a drug-store shelf. Some of it is good; some of it is harmless. Other phases of it are positively bad. We cannot subscribe to the idea that the vast field of reading is an open field in which all may browse with a certain recklessness as regards consequences. We are the recipients of what we read and whether it be in the political or moral field, we may and do become the agents and executors of subversive ideas, unless our minds have reached a deep moral maturity and possession of what is objectively right and wrong. The axiom that "reading maketh a man" is sadly true. It was such a motivation that caused Nicholas Lenin to steadily edit revolutionary papers and flood Czaristic Russia with flaming pamphlets, dwelling

on the miseries of the peasants and preparing the field for the revolution that was to come. Lenin might be a hunted and sought-for man in Zurich or Vienna, but in reality, he was present in every revolutionary word that he sent into Russia during his days of exile. His soul was there. So likewise was his passion—world revolution through Communism. The same truth shines clear in all the great literary and philosophical minds, who have created the library of history. Whether it be Shakespeare, Voltaire, Dickens, Chesterton or Belloc—in every case, their books are mirrors that reflect their personalities and their design for living.

Thus reading, which is after all our mental health, needs a guide and director. It leads to our spiritual growth or the lack of it. Books are as wide as the limits of man's mind and accomplishments. They cover every field—science, education, politics, philosophy, religion, entertainment—and in so many of these fields objectivity can be understated and prejudices and hatreds put forth with an utter disregard for truth. Only the educated mind can sift the fact from the fancy and unfortunately so many of our people are not so equipped. In so many phases of life, where thought can be translated into action, they are the creatures of what they read. Our revolutionary friends know or appear to know this so much better. Their press, in consequence, never ceases its steady stream of hopeful indoctrination. They are always deeply alive to the possibilities of action in the flaming word.

So likewise should we be in the more objective and moderate sense. Thus the field of the Catholic library in its more serious phases is openly apologetic and

informative. With us, the matter and manner of how to live have gone beyond mere theory and experimentation. Catholicism is not only a creed but a culture. As such, it has a very definite way of looking at life. God is the center of that life, our first destiny and our last end. Every form of human activity must serve that end, for it is absolute and final. Most of all, man's mind should serve it; for without mental truth we quickly become the victims of the robber part of our nature. Let those who disagree with us on the dogma of divine destiny call it what they will—yet the truth remains clear. God must be served by men. He must be obeyed. In giving such an obedience, society will save itself. Without it, it is lost.

If it be true then that books create a culture—and we believe this sincerely—then a Christian culture of life will only be born through authors and ideas that embrace Christian principles. That very term "Christian culture" appears to be on everybody's lips today. Even our liberal friends, who in their writings, have done much to destroy the Christian values of life are clamoring now that our Democracy be saved because Christian ideas and civilization are at stake. We who have followed their writings know that much of our present sorry state can be laid at their feet. They have been the voices who, caught up in a tyranny of the present, have continued to stigmatize the Christian values of life for the past two centuries. Man was such a beautiful and trusting soul that once released from the "superstitions" of religion and the tyranny of kings he would soar to perfection so quickly that he would defeat the dawn. Yet the "magic releases of freedom" have not caused

him to rise. Indeed, it would appear at the present time that we should be just as much alarmed for the future state of the world as Augustine was when he saw the barbarians sack Rome. Liberalistic writers candidly recognize another Rubicon in the rise of our dictators. Yet they have been the leaders that have led the armies of the earth to a fearful dilemma—choose or be conquered. The tragic state of Europe today is eloquent proof that they have failed in their Utopian dream—a world without God.

Let it be said of Catholic writers that they have never lost their perspective of life or deserted the field of divine truth, even though others were constantly proclaiming the "new day" when man should possess the earth. The Catholic library, whether in parish, school, college or university, has been the carrier and custodian of such voices. That is why this country today needs the Catholic library and the Catholic writer as they never needed them before. The best form of national defense is not an increase in battleships and planes and tanks—but a re-arming of the souls of men. The dignity of man and his rights will be best preserved in this country only when we come to recognize the divine source of these—God, our Creator. Let us, then, keep our objectives clear. For if we admit no absolute in life beyond the individual's private will, the road is open and clear to totalitarianism. Assure the people of any nation that there is nothing higher than rulers or governments whom they must infallibly obey and it is hard to see how one can criticize the doctrines of the swastika. Adolf Hitler holds his power today precisely because he preached and persuaded through those very ideas.

The founders of this country saw democracy in much clearer terms, just as Catholicism has always seen it. They mention something higher than man's will—God—and resting on His justice and His laws, they rest every principle that they wrote into the Declaration of Independence. They had to trust this country to the whims and moods of men; but before they did, they stated a social philosophy of life that begins and ends with God. Every government that has ever crushed freedom has begun by crushing God. That was true of old Rome; it is true of dictators today. The real divinity is taken from peoples' souls and there is substituted another—a leader or a party which must be adored.

Time has always a way of amending things through the restoration of values that have been long submerged. Thus it would appear that our Catholic writers in philosophy, history, politics and government are due at long last to emerge from the catacombs and know the joy of an Easter morning. Crisis has produced a catharsis and here in the United States we are beginning to see as we should have seen decades ago. For when our columnists become apostles of Aquinas and our magazine-writers devotees of Bel-larmine and Suarez, obviously the time has arrived when truth held in bonds for so long has at last become free. It takes horrible realities at times to bring reality to the fore—but once they do, those who are the guardians of such reality must lose no precious time in delay.

All this should stir and stimulate our Catholic librarians into action. Indignities have come to peoples today, because they have forgotten their own dignity as

(Concluded on page 282)

The Guide to Catholic Literature, 1888-1940¹

A Review Article

By EUGENE P. WILLGING, *Librarian, University of Scranton, Pennsylvania; Editor, The Catholic Library World*

With over 600,000 words in its 123,000 lines on 1239 pages, *The guide to Catholic literature* is a monumental compilation, indicating long and careful preparation on the part of the editor-publisher and his associates. Certainly it will prove to be a basic tool in bibliographical and book selection work. In this review we will confine ourselves to a bibliographical analysis, placing behind the temptation to comment extensively on its value as a concise cross-section of what Catholics have written about and what other Catholics have read in the past half-century.

SCOPE AND ARRANGEMENT

An indication of the proposed scope is given in the sub-title as follows:

An author-subject-title index in one straight alphabet of books and booklets, in all languages, on all subjects by Catholics or of particular Catholic interest, published or reprinted during the fifty-two years, January 1, 1888 to January 1, 1940, with more than a quarter of a million biographical, descriptive and critical notes, each with complete reference to its authoritative source for further reference, reading, and study.

The arrangement is strictly alphabetical with annotations, references to reviews and biographical material given under the author entry, to which the brief subject and title entries are cross references. Subject, title and author en-

tries are printed in bold-face type. Unfortunately, under the author entries, there are no distinctions in style and size of type, width of columns or leading (spacing) to separate titles and annotations. The use of italics for the separate titles of an author and extra spacing between titles would have improved the usability of *The guide* immeasurably.

AUTHOR ENTRIES

The outstanding sections which one notes in a page-by-page survey are those devoted to authors, of which a few of the more important are St. Augustine, Chesterton, Dante, St. Francis of Assisi, Daniel Lord, S.J., C. C. Martindale, S.J., Cardinal Newman, Pope Pius XI, and St. Thomas Aquinas. We have taken Cardinal Newman as an example of method in treatment, partly because he wrote in English (in which we would expect this *Guide* to be more complete than for other languages), partly because it is one of the largest sections in the work.

The entries devoted to Newman's works and books and articles about him cover seven full columns (there are six for St. Thomas; eleven for Chesterton). After an opening biographical sketch of some fifty words is given a list of Newman's books with the full title; editor if any; publisher; generally the date; number of pages; price. This latter information is not always included; often price is given when the book is out-of-print. There are

1. *The guide to Catholic literature, 1888-1940.* Detroit, Walter Romig & Company, 1940-1941. Five parts. Pp. 1239. \$15.25. Sold only in sets.

separate titles listed which include variant titles and editions, selections, etc. Each of these, with one or two minor exceptions, is in excellent form.

We have noted these omissions which we list in full so as to clarify the scope of the work:

Apologia. The Hart edition of 1931 (Macmillan), the Everyman's series edition of 1912, and the French and German translations are omitted. Grennan's edition (*Heart of Newman's Apologia*) is separated from other editions and entered under *H*.

Callista. Omits the Czech, French and German translations.

Essay on development. Omits two French translations.

Essays critical and historical. Omits contents not only for these volumes but all similar ones.

Fifteen sermons. Omits the French translation.

Historical sketches. No reference to *Church of the fathers*, which is v. 2. No reference to German translation of *Church of fathers*.

Idea of a university. No references to O'Connell's, Sampson's, Waller's and Yardley's editions or to Semper's *Questions and exercises*. Ward's edition is entered under title, *On the scope . . .*, thus separating it from other editions.

Lives of the English saints. This unqualified entry seems to give Newman credit for all these lives whereas he is responsible for a minority of them.

My campaign in Ireland. This posthumous, privately printed work (1896) is not mentioned.

Present position of Catholics. Gives O'Connell's edition but omits the definitive Longmans edition, the Catholic Truth Society edition of 1890 and the German translation.

Letters and correspondence. Omits the German translation.

Loss and gain. Omits the Italian translation.

Sermon notes, 1849-78. Omits the French translation.

Tracts theological. Entered under *Theological tracts*.

Verses. Omits the Oxford edition of the *Dream*, the facsimile edition issued by Long-

mans (1909), Elgar's edition set to music, the French and German translations. Omits all special editions of *Lead, kindly light* of which the reviewer has notes of eleven different editions.

Via media. Does not mention that there are two volumes in the set.

Selections. Omits Delattre's translation, *La pensée de J. H. N.*, Gate's *Selections from the prose writings* (1895), Przywara's *Christenthum* from which the *Newman synthesis* was translated, and Sampson's *Select essays* (1902).

The list of Newman's works is followed by the authors and titles of fifty-one books about him, and then by a list of seventy-four periodical articles. These periodical references to authors constitute a major contribution to Catholic bibliography. No periodical references are given under subjects, e.g., *Ethics*; *Holy Eucharist*. Entries under these subjects are limited to books.

The conclusions to be drawn from the analysis of the section on Newman are:

1. With one or two exceptions, all major editions have been listed. For exceptions, see *supra*, *Apologia*; *Idea*; *Present position*; *Verses*.

2. Most of the major translations have been omitted. This shows a decided weakness in entry of foreign languages items, probably due to reliance upon reviews in English periodicals.

3. The addition of contents would have improved the work but, of course, would have added considerably to its length.

4. Editions of works with variant titles should be entered with original work, e.g., *On the scope and nature of university education* should be entered with the editions of the *Idea*.

5. Privately printed items may not be found, e.g., *My campaign*.

6. The list of books in English about Newman is very complete.

7. The extensive group of periodical references is an invaluable aid and greatly enhances the importance of *The guide*.

The only other group of author entries to which reference should be made is the large group under Mary . . . , Sister. This is a nine page list of all Sisters as authors. Often cross references are made to the surname under which the Sister may be better known.

INCLUSIVENESS

How complete is the coverage of books? As a sampling test we took the volumes of *Catholic World* for 1925 and *Catholic Book Notes* for 1930. Of fifty consecutive titles in the former, nine were non-Catholic, either in content or authorship; the remaining forty-one were in *The guide*. In *Catholic Book Notes*, sixteen of eighty-four titles were non-Catholic; sixty-six were included and two were omitted. In occasional checking during several months we noted the omission of Crane and Feeney's *Ark and the alphabet* (Macmillan, 1939), and Mullaly's *Could you explain Catholic practices?* (Apostleship of Prayer, 1937), and Heimbucher's *Die orden und kongregationen der katholischen kirche* (Paderborn, Schoningh, 1933-34. 2v. 3d ed.)

In order to estimate the inclusion of older titles, we checked the entries on the 200-odd cards issued by Catholic University's Cooperative Cataloging Service. Thirty-five titles were not in *The guide*, of which seven were in foreign languages. Among the twenty-eight other titles were such as:

Allies, T. W. *Peter's rock in Mohammed's flood*. New York, Catholic Publication Society, 1890.

Currier, C. W. *History of religious orders*. New York, Murphy, 1894.

Dalgairns, J. D. *The holy communion*. Sixth ed. Dublin, James Duffy, 1897.

Emmerich, A. K. *The dolorous passion of our Lord Jesus Christ*. New York, Benziger, 1907.

Manning, H. E. *Sin and its consequences*. Tenth ed. New York, Kenedy, 1904.

Manning, H. E. *The temporal mission of the Holy Ghost*. New York, Kenedy, 1901.

The philosophy of education. American Catholic Philosophical Association. Washington, Catholic University, 1938.

Vaughan, J. S. *Concerning the Holy Bible*. New York, Benziger, 1904.

PAMPHLETS

Pamphlets or booklets are elusive items, usually not accorded the dignity and space of a full review. Consequently a bibliography compiled from book reviews would show a deficiency in this category. Using *The index to American Catholic pamphlets* as a checklist, there were 133 author entries under "A" and "B" of which fifty-five were in *The guide*. Of eleven titles under Albert Dolan, O.Carm., *The guide* has eight; of seventeen under L. M. Dooley, S.V.D., one; of thirteen under J. C. Husslein, S.J., twelve; of seventy under D. A. Lord, S.J., forty-five; of forty-two under Rev. John A. O'Brien, eight. Thus of 153 entries under these selected authors, *The guide* mentions seventy-four, somewhat less than fifty per cent. If these figures are true of pamphlets in print, it may be even more true of out-of-print titles.

NOTES ON NON-CATHOLICS

One of the very commendable features in *The guide* is the inclusion of notes on non-Catholics when their books deal with lives of the saints, controversial subjects or topics of interest to Catholics. Under E. J. Boyd Barrett, for example, is this elucidating comment: "An American apostate priest; the works listed below were written before his defection, unless otherwise noted." A similar note appears for G. G. Coulton. Waldman's *Joan of*

Arc carries this comment: "Robs Joan of all title to sainthood, makes naught of her Voices, and explains away all her miracles." Among other non-Catholics mentioned are Zweig, Roeder, Adler, Bishop, Bolton, Bumpus and J. W. Thompson.

TITLE AND SERIES ENTRIES

Entries for titles are numerous and are printed in very legible boldface type. Series entries were found for the *Calvert Series* and *Catholic Masterpieces*, but not for the *Social Action Series* of pamphlets issued by Paulist Press. For some series, such as *Historical records and studies* (entered under U. S. Catholic Historical Society), contents notes for the individual volumes are included. In the case of the National Conference of Catholic Charities, only volumes 1, 14, 20, 21 and 22 of the *Proceedings* are mentioned; one wonders why the missing volumes are not cited as well.

SUBJECT ENTRIES

The numerous subject entries follow library terminology closely. Major subject groups are to be found under Bible, Catholic Church in the U. S. (subdivided by states), Children's Books, Converts, Holy Eucharist, Hymns, Jesus Christ, Liturgy, Marriage, Mary, Bl. Virgin, Mass, Philosophy, Prayerbooks, Priests in Fiction, Reference Works, Religious Instruction, Religious Life, Religion and Science, Sacraments, Satire, Sermons, Spiritual Life and Theology. Subject analytics are often found, e.g., for Pastor's *History of the popes*, Gillis' *False prophets*, etc. Some errors were noted, such as the omissions of Gabel's *Public funds for church and private schools* under Church and State, Repplier's biography of Serra, *The index to American Catholic pamphlets* under Pamphlets and Devereaux's *Selected, an-*

notated list of books and magazines under Children's Books - Bibliography, the inclusion of Parsons' *Early Catholic Americana* under Incunabula and the omission of Lenhart's *Pre-Reformation printed books* and Daley's *Dominican incunabula* under the same heading.

CROSS REFERENCES

In an analysis of the cross references of the *See* and *See also* types, both of which are necessary to unify any book composed of a large number of small entries, we found about seventy-five per cent of needed references, with the bulk of the omissions consisting of *See also* references. Thus, there are no connecting references between Abortion and Birth Control and Contraception; from Bible. N. T. to Parables; from Religion and Science to Evolution, Astronomy and Geology; from Europe—History to Renaissance; from Papacy to Popes. Some of the omitted *See* references are serious, such as from Communion and Holy Communion to Holy Eucharist; from Mass Serving to Altar Boys; from United States to Catholic Church in the U. S.; from Juvenile Literature to Children's Books; and from Conduct of Life to Spiritual Life. This small number of citations should not give the impression that there are no cross references. There are very many, often two or more on a page.

APPENDICES

As appendices are given a nine page list of publishers and an index of magazines cited. The publishers directory is very complete. In the case of minor firms, such as John Stevens of Newport and Brown Morrison of Lynchburg, Va., the address is given with the author entry only, following *Cumulative book index* practice.

(Concluded on page 288)

MONSIGNOR PETER K. GUILDAY

(Concluded from page 269)

- "The Appointment of Father John Carroll as Prefect-apostolic of the Church in the New Republic, 1783-1785." *Catholic Historical Review* 6:204-48. July, 1920.
- "Our Earliest Printed Church History of the United States." *Catholic Historical Review* 6:343-357. Oct., 1920.
- "The Sacred Congregation de Propaganda Fide, 1622-1922." *Catholic Historical Review* 6:478-494. Oct., 1920.
- "The Church in the United States, 1870-1920; a Retrospect of Fifty Years." *Catholic Historical Review* 6:533-547. Jan., 1921.
- "The Restoration of the Society of Jesus in the United States, 1806-1815." *American Catholic Historical Society Records* 32:177-232. Sept., 1921.
- "Francis Aiden Cardinal Gasquet." *Catholic World* 115:210-16. May, 1922.
- "Church Reconstruction under Bishop England, 1822-1842." *Ecclesiastical Review* 68:135-47. Feb., 1923.
- "The Catholic Church in the United States, 1776-1926; a Sesquicentennial Essay." *Thought* 1:3-20. June, 1926.
- "The American Catholic Historical Association, 1919-1926." *Catholic Historical Review* 13:18-28. Apr., 1927.
- "History of Louvain University." *Catholic Historical Review* 13:563-67. Jan., 1928.
- "The Catholic Question in the United States." (A series of forty-six articles during the year 1928.) *Baltimore Catholic Review* and many other Catholic newspapers.
- "A Catholic Chapter in United States History." *Catholic Historical Review* 15:14-18. Apr., 1929.
- "Meeting of the Hierarchy." *Commonweal* 13:185-86. Dec. 17, 1930.
- "The Church in Liberia." *Commonweal* 13:380-81. Feb. 4, 1931.
- "The Popes and the United States." *Commonweal* 13:573-74. March 25, 1931.
- "Father John McKenna: a Loyalist Catholic Priest." *Catholic World* 133:21-7. Apr., 1931.
- "Recent Studies in American Church History." *Ecclesiastical Review* 84:528-46. May, 1931.
- "Four Early Ecclesiastical Observers in America." *Ecclesiastical Review* 85:236-54. Sept., 1931.
- "Trusteeism." *Historical Records and Studies* 18:7-73. Apr., 1932.
- "Studies and Research in the Field of Canadian Catholic History." *Catholic Historical Review* 19:59-61. Apr., 1933.
- "Lambing, Historian of Pittsburgh." *America* 50:251-52. Dec. 16, 1933.
- "The Priesthood of Colonial Maryland, 1634-1773." *Ecclesiastical Review* 90:14-31. Jan., 1934.
- "Greenland's Catholic Priest." *Baltimore Catholic Review*. Aug. 13, 1934.
- "The Sesquicentennial of the American Hierarchy, 1784-1934." *America* 51:510-11. Sept. 8, 1934.
- "Save the Valley." *The Missionary* 48:283-4. Nov., 1934.
- "Immaculate Conception." *Catholic World* 140:284-9. Dec., 1934.
- "Historians in the American Hierarchy." *Ecclesiastical Review* 92:113-23. Feb., 1935.
- "Catholic Laymen of Action: William Gaston of North Carolina." *Sign* 14:634. May, 1935.
- "Catholic Laymen of Action: James Campbell of Pennsylvania." *Sign* 14:693-94. June, 1935.
- "Catholic Laymen of Action: Daniel Carroll of Maryland." *Sign* 15:49-50. Aug., 1935.
- "The Writing of Parish Histories." *Ecclesiastical Review* 93:236-57. Sept., 1935.
- "Two Catholic Best Sellers." *America* 54:177. Nov. 30, 1935.
- "Catholic Laymen of Action: Cornelius Heeney." *Sign* 15:371. Jan., 1936.
- "Catholic Laymen of Action: General Charles Ewing." *Sign* 15:495. Mar., 1936.
- "Catholic Lay Writers of American Catholic History." *Catholic Historical Review* 23:45-62. Apr., 1937.

CATHOLIC LIBRARY AND NATIONAL DEFENSE

(Concluded from page 277)

creatures of God. A literature of progress and strength must be put before them that they may know divine values once more and thus overcome their own native weakness. Even though the house is burning, there is still time to save the inhabitants. The means are at hand in Catholic writers and Catholic libraries. There God's truth rests—the truth that will make us free.

News and Notes

BOSTON ROUND TABLE

The program for the round table on "Catholic Bibliography and Indexing" to be held in conjunction with the A.L.A. has been announced by Charles L. Higgins, Chairman. This meeting will take place on Tuesday, June 24, at 10:00 A. M. at the Copley Plaza.

Panel Group:

1. Mr. Paul R. Byrne, librarian, University of Notre Dame, discussing:
 - a. *The guide to Catholic literature, 1888-1940.* Romig, 1940-41.
 - b. *The Catholic bibliographical series,* Stephen Brown, S.J., ed.
2. Mr. Laurence A. Leavey, editor, *Catholic Periodical Index*, discussing:
 - a. *The Catholic Periodical Index.* Wilson, 1930-date.
 - b. *The index to American Catholic pamphlets.* Catholic Library Service, and E. P. Willging, 1937-date.
3. Mr. John M. O'Loughlin, assistant-librarian, Boston College, discussing:
 - a. *A reading list for Catholics.* America Press, 1940.
 - b. Bibliographical projects now under way in the United States.
4. Reverend Wilfrid Parsons, S.J., Graduate School, Catholic University; formerly, director, Riggs Memorial Library, Georgetown University, discussing:

- a. *Bibliographia Catholica Americana,* by J. M. Finotti. Catholic Publication House, 1872.

- b. *Early Catholic Americana,* by W. Parsons, S.J. Macmillan, 1939.

Dr. William A. FitzGerald, past president of the C.L.A., will deliver a summary at the conclusion of the talks. Thereupon the meeting will be open to questions from the floor.

This program has been prepared for librarians of Catholic institutions and library people connected with institutions having Catholic collections or a Catholic clientele. The talks, and the ensuing discussion, will constitute a basic outline of the field.

The Local Committee will consist of John M. O'Loughlin, Boston College Library, Anna L. Manning and Francis M. Dermoty, both of the Boston Public Library.

NEW ORLEANS CONFERENCE

With more than one hundred delegates representing twenty-four states and Canada in attendance, the Eighteenth Annual Conference was held at New Orleans in conjunction with the meeting of the National Catholic Educational Association. New officers elected in the nation-wide mail ballot are:

Vice-President (President-elect), Rev. Andrew L. Bouwhuis, S.J., Canisius Col-

lege, Buffalo. Father Bouwhuis has been chairman of the Western New York Unit for several years, a regular contributor to the *Buffalo Union and Echo*, and an active retreat-master.

Executive Council members: Sister Marie Cecilia, C.S.J., director of the College of St. Catherine Library School, who has a B. S. in L. S. from the New York State Library School and several summers of graduate work at the University of Chicago. Sister Marie Cecilia is the editor and joint compiler of *References on school libraries, 1920-1926* and has contributed to *Library Journal* and *The Catholic Library World*.

Paul Ryan Byrne, University of Notre Dame, who has a B. L. S. from New York State Library School. After serving in the army for several years, Mr. Byrne became reference librarian at Notre Dame and, since 1925, has been head librarian. From 1936 to 1937 he was president of C.L.A.

Reading and Education, the theme of the conference, was developed by Monsignor John M. Wolfe, Diocesan Superintendent of Schools of Dubuque, Iowa, assisted by Sister Redemptrix, New Orleans; Sister Mary Louise, Brooklyn; Sister Cuthbert, Scranton; and Rev. Carroll Deady, Superintendent of Schools, Detroit. Mother Agatha of the Wilmington Diocesan Library read a paper "On Becoming Reading Conscious".

BOOK SELECTION

The preparation of standard lists of books for college and for high school libraries was thoroughly discussed at two round table meetings. Miss Anne Cieri of Catholic University of America Library School described the methods to be employed in preparing a *Catholic supple-*

ment to the Shaw List of books for college libraries. A similar list for high schools, designed to supplement the *Standard catalog for high school libraries*, is being prepared under the supervision of Richard J. Hurley, also of Catholic University. In connection with this list, the Executive Council approved the list of Catholic periodicals for secondary school libraries, prepared by Mr. Hurley and his Committee, which appeared in *The Catholic Library World*, December, 1940, p. 83.

EXECUTIVE COUNCIL DECISIONS

A Committee on Defense Activities, under the chairmanship of Dr. William A. FitzGerald, retiring president, was approved with its function stated as the preparation of reading lists for soldiers' and sailors' libraries. The Council also established a Committee on Publications for the purpose of examining and approving all publications which are to carry approval by the C.L.A., and a Committee on Canonical Aspects of Books and Reading, designed to make a survey of methods of handling "problem" books in all types of libraries.

The *Catholic high school catalog* was approved as a project to be developed further and the present methods of the committee were approved. In particular, the Council passed favorably upon the evaluative list of Catholic periodicals for secondary schools as printed in the December, 1940 C.L.W., p. 83. It was definitely stated that these approvals are not to be taken as approval of the finished *Catalog*; the finished *Catalog* must be submitted to the Committee on Publications prior to further E. C. action.

A more complete report will be printed in the October Proceedings issue.

NATIONAL CATHOLIC BOOK WEEK

The second National Catholic Book Week will be held from November 2-8, 1941, it has been announced by Charles L. Higgins, Chairman of the Committee. This year more emphasis is being placed on the work of Local Committees for whom Mr. Higgins offers the suggestions given below.

The Committee on National Catholic Book Week has these three functions as its main objectives:

1. The establishment of local committees to take charge in each area.
2. The compilation of a classed and annotated guide to Catholic reading aimed at the average man.
3. The preparation of national publicity and general management of N.C.B.W.

Local Committees

The establishment and proper conduct of Local Committees is essential to the success of the project since the National Committee does not have the facilities to act in any but an advisory capacity in a local area. Consequently these notes are presented as a guide to those now assisting with the celebration for the first time.

Any organization now established, or any group wishing to constitute itself as the Local Committee is free to do so. However, the first step is to approach the proper diocesan authority of the particular area, prior to any undertaking, and from that source learn whether there are groups already in the field. If such is the case, the proper course is collaboration with the authorized group. If the field is open, the new group must secure the required authorization to do this work in the area.

Having properly established itself and laid out its area of operations, the Com-

mittee should then survey the possibilities for action. Examination will disclose three main fields for action.

1. *Work with schools* will involve special classroom and lecture-hall exhibitions and displays of books, book-jackets, portraits of authors and similar material. The aid of school authorities, public and parochial, must be enlisted for this purpose. Again, activities within the school will embrace lectures and special events during the WEEK, such as plays, pageants or debates. These and other functions require several weeks of careful planning in close collaboration with the local school authorities. Thus, it becomes evident that the Local Committee should include members of the teaching profession.

2. *Work with the parish churches* will call for the individual cooperation of each pastor. Try to secure the services of one priest in each parish for special help. Special announcements and sermons can be preached during Sunday Masses which may include mention of outside activities in the form of lecture programs and the like. In this way, Catholic Book Week acquires even greater authority, and notice of the WEEK's events will reach every Catholic in your area. The enlistment of each pastor in this work is of great importance, and in large communities, no effort should be spared to cover each church in the area.

3. *Work with libraries* is a wide field. Public, private and parish libraries will cooperate if properly approached and the facts of the program pointed out. In this connection, it should be borne in mind that Catholic Book Week is not a crusade, nor a missionary venture, nor an attempt to sell books. It is an attempt to utilize to the best advantage the books now available in any given area. Another important point is this: the average, modern public-librarian is constantly on the look-out for means of bringing into his library more members

of his community. Race and creed are never considerations in the proper conduct of a public library. Few librarians will question an authoritative, well-organized, and smoothly managed project. It will be recognized for its worth in making the community library better known and more widely used. Last year, Local Committees had great success with the public libraries. Special exhibitions were arranged in departments and in the library exhibition room. Posters were placed upon the bulletin boards. Lectures and debates were held (in some cases every night) in the library hall. These are some of the opportunities presented by the public libraries. Similar programs can be worked out with private and parochial libraries. To secure the best results from any given area will require a careful survey of the section followed by an integrated program which is the result of that survey.

These are three of the main fields of activity for any Local Committee in this work. But there are other fields just as vital. The Committee should plan to have copy and pictures ready for the local press. It will be necessary to determine what titles shall be featured in the displays. Invitations to speakers must be dispatched well in advance. School, church and library participation ought to be determined upon well in advance of the dates set. Requisitions of books, bookjackets, and posters should be placed in good time. In this connection it is well to remember that bookjackets often make a more attractive display than the actual book itself. And they are much easier to obtain from publisher and bookseller. These and a thousand other items, all adequately planned, go into the make-up of a successful Catholic Book Week.

All official notices, news and decisions will be carried in *The Catholic Library World*. Efforts will be made to have other journals carry such material. They

will also be submitted to the N.C.W.C. News-Service to appear in the local diocesan paper. The National Chairman will from time to time issue special notices to Local Committees on the 1941 supplement to the "Reading List for Catholics" (America Press, 1940).

Please address all communications to: Mr. Charles L. Higgins, National Chairman, Boston Public Library.

BIBLE SUNDAY

The first Bible Week ever held in America from Sunday, May 11 to May 18, Bible Sunday, was the occasion of a celebration at St. Bonaventure College. This event was prompted by the publication of the revised edition of the New Testament, now being printed at St. Anthony's Guild. A high point of the celebration was the issuance of a cachet concerning the Bible, designed by Joseph Aud, a student at St. Bonaventure Seminary. The Friedsam Memorial Library had on display the new Bible in process of production and also other rare and valuable older Bibles.

Fr. Irenaeus Herscher, O.F.M., librarian at St. Bonaventure's, has recently issued a reprint entitled *The three-fold printing centennial*, consisting of an address delivered before the Fourth Convention of the Inter-American Bibliographical and Library Association.

1941 HANDBOOK

This year the Handbook is being issued as Part One of the May issue so that it may be mailed at the special postal rate granted *The Catholic Library World*. Consequently, pages 233-260 will not be received by persons holding a \$3.00 membership.

ST. JOHN'S UNIVERSITY

The six week summer session in library science will open at St. John's on July 7th and continue to August 11th, it was announced by Reverend John W. Dunn, C.M., B.L.S., Director. The curriculum is planned to provide instruction in the fundamental principles and methods essential for effective library service, with emphasis on preparation for school librarianship on both the elementary and secondary levels. The program has been designed to meet the requirements of the regulations of the University of the State of New York and satisfies in full these requirements for a certificate valid for teaching library in the public schools.

CATHOLIC BOOKMOBILE

The first Catholic bookmobile west of the Rockies will take to the highways of Eastern Washington during the coming summer. His Excellency, Bishop White, has assumed the financial burden of the book stock for the experiment by which it is hoped to acquaint many of the area's residents with Catholic literature.

In the beginning Miss Josephine Kust, originator of the project, will use an open touring car. Later, if the project is successful, a specially fitted bookmobile will go into operation.—*News Letter*, Oregon-Washington Unit.

RADIO PROGRAMS

Both Portland and Spokane radio stations featured broadcasts by members of the Oregon-Washington Unit within the last few weeks with Catholic books and libraries as their principal theme.

In Portland, Mrs. S. E. Skelly and Miss Mary Luckeroth spoke on KOIN's *Women of America* program in an entertaining dialogue sketching the history of the C.L.A. and outlining the purpose of the Catholic library. The possibility of a

forthcoming Portland Book Fair was announced. His Excellency, Archbishop Howard, has authorized the formation of plans for the Fair.

From Spokane, Mrs. P. H. Brady, chairman of the 1941-42 Spokane Book Fair, speaking in the *Catholic Women's World* hour gave a finished discussion of Catholic literature and made an opening announcement of the next Spokane Fair.—*News Letter*, Oregon-Washington.

MIGNE'S PATROLOGY

The Readex Microprint Corporation of 26 W. 56th St., New York City, is preparing a microprint edition of Migne's *Patrologiae cursus completus*. Information on this project and on the Readex Projector will be available soon. For a description of microprint, see the article by Marvin Lowenthal, "Too Small to See but not to Read" in *The Saturday Review of Literature*, Sept. 7, 1940.

GUIDE to CATHOLIC LITERATURE

(Concluded from page 281)

CONCLUSION

In conclusion, we must say that this is a great work, a pioneer in the field of modern Catholic bibliography. After spending weeks in checking the volumes we have come to realize the tremendous amount of work which the editor and his assistants have spent in the eight years preceding publication. Day by day our admiration has grown and we hope that users will not be too critical of errors. *The guide* is not complete. It lacks many privately printed books, pamphlets and foreign publications but these defects can often be laid to book reviewing lacunae in our Catholic periodicals from which the bulk of the entries were necessarily taken. Even though a bit incomplete, *The guide to Catholic literature* is a major reference work that should be a first purchase.

Book Reviews

The literary history of the American revolution, 1763-1783. By Moses Coit Tyler. With an introduction by Randolph Greenfield Adams. New York, published for Facsimile Library, Inc., by Barnes and Noble, (1941). 2v. \$12.50.

The present European conflict has brought the attention of historians and other literary lights to the American Revolution. For some reason authors are now picturing in favorable or unfavorable fashion the relations existing between England and the thirteen colonies during the year 1763-1783. A great amount of hero worship has grown up around the military leaders of that bygone day. Few students, however, ever stop to cogitate on the contributions made by the pamphleteers. This group of sturdy critics added their scholarly and analytical might to argument, pro and con, over the Stamp Act, the Boston Port Bill, and the political and economic rights of the colonies. In them we have the opening wedge for a bellicose and critical presentation of the question of "taxation without representation". They were like the strands of a gigantic web, weaving and winding closer and closer until they reached the end—Revolution.

In reprinting the work of Professor Moses Coit Tyler, the publishers have done a distinguished service to the student of American history.

We might well agree with Professor Tyler's statement that if George Washington was the "Father of His Country", Samuel Adams was the "Father of the Revolution".

It is quite impossible for a reviewer to mention all the individuals treated in these two volumes. Some of the men are forgotten today. Their names are covered with moss. Unknown to all but the diligent student, they are names, just names. *The literary history of the American revolution*, however, has omitted few individuals. From the outspoken Jonathan Mayhew down to Benjamin Franklin the books are crammed with interesting portraits.

The task of compiling an appropriate bibliography has been ably undertaken. The original sources are presented in full and the student of

the revolution may browse to his heart's content. While many of the characters in this work may be forgotten today, nevertheless their lives present to us the picture of sacrifice and determination in an era of economic and political coercion.

FRANK C. BROWN.

Thorndike Century senior dictionary. By E. L. Thorndike. Chicago, Scott, Foresman, 1941. Pp. xxxviii, 1065. \$2.48; thumb-indexed, \$2.72. Trade edition: New York, D. Appleton-Century (for Scott, Foresman and Co.), thumb-indexed, \$3.25.

The *Thorndike-Century junior dictionary* was intended for the first seven grades, had 23,281 entries, 45,102 definitions, and 1610 pictures. The *Senior dictionary* is intended for high school and college, has 63,470 entries, 94,425 definitions, 3677 idioms, and 2305 pictures. It proposes combining scholarly linguistics with good teaching psychology. First, of the 600,000 or more words in the language, it lists only the 63,470 items a student is most likely and frequently to need. That is a good idea. And it lists the names of cities or gods or generals or writers or foreign phrases, if likely to occur in the average reading, regularly along with the other words. This procedure makes the dictionary most valuable to me personally; a feature that also distinguishes the *Macmillan modern dictionary*. Catholic names, such as Augustine, Jerome, Albertus Magnus, and the chief popes, are included on the same principle, i.e., frequency of occurrence in ordinary reading and textbooks.

Secondly, it lists its definitions from most common to less common. Another good idea. It gives the simplest and briefest definitions possible; sometimes, as when chastity is defined as "1. purity; virtue", almost too simply or briefly. It gives no etymologies. As to pronunciation, it effects a great improvement by representing the indeterminate a, e, i, o, u in words like about, taken, pencil, lemon, and circus by a schwa (an inverted e). It indicates but subordinates the grammatical function of words. A unique feature is that it relates the entries to their place in

Thorndike's *Teacher's word book*. Hence, one can know at a glance how relatively important it is. On the whole, this appears to me the best attempt yet to make dictionaries popular among students. It is satisfactory for any student; for the average student it is probably the best.

A. J. A.

Historical fiction and other reading references for classes in junior and senior high schools. Compiled by Hannah Logasa. 3rd rev. and enl. ed. Philadelphia, McKinley Publishing Company, 1941. Pp. 193. \$2.00.

In the third edition "a thorough re-evaluation of the titles has been undertaken. Four hundred and twenty titles have been omitted to make way for newer and more valuable titles. Over 1100 new titles have been added" and "two new sections for the period since the World War . . . one for Europe and the other for the United States. Entirely new in this edition are two units of three sections each, one for Canada, and the other for Latin America".

Books by Catholic authors are given a fair representation. We find the novels of Helen and Olive White, Lucille Borden, Margaret Yeo, Maurice Walsh, and Sigrid Van Sweringen and biographies by Belloc, Maynard, Repplier, Sargent, W. T. Walsh among others. Benson's *Come rack, come rope* has been dropped. One or two of Gertrude von Le Fort's novels would seem to deserve mention. There are some misspellings, such as "Yoe, M. Greatest of the Norgias", indicating haste in putting the book through the press. Paper and binding show an improvement over the second edition.

Opportunities in government employment. Getting a job in federal, state, or municipal government. By L. J. O'Rourke. New York, Garden City Publishing Company, 1940. Pp. xii, 307. Paper (indexed), \$1.00; cloth (without index), \$1.98.

This book, by an outstanding authority on personnel tests and on civil service matters, is a comprehensive and practical guide through the maze of employment possibilities in nation, states, and cities. Federal opportunities, of which 56,000 had to be filled in the last six months alone, are given emphasis. Though without an index, the book has reference value. Among other lists there is one of twenty pages enumerating typical government positions, salary, age, place, special

requirements, and examinations. Samples of typical examinations are included.

Chapter Thirteen discusses "Education and Library Work". Dr. O'Rourke estimates that there are 29,000 librarians for the United States. He declares that opportunities for librarians in municipal and county service are increasing tremendously, and that state certification is reducing the appointment of untrained persons to library work. In the federal service, there are at present about a thousand librarians: the Library of Congress has 150 professional librarians and 250 assistants; the Department of Agriculture has about fifty librarians; the Veterans' Administration has a librarian and there are assistants in fifty-one veterans' hospitals; most of the scientific bureaus in the government have special libraries and librarians.

This book will be helpful to so many that it ought to be in every library. It is worth many times the dollar that it costs.

A. J. A.

What reading does to people. A summary of evidence on the social effects of reading, and a statement of problems for research. By Douglas Waples, Bernard Berelson, and Franklyn R. Bradshaw. Chicago, University of Chicago Press, 1940. Pp. xi, 222. \$2.00.

In an effort to mark the serious gaps in our present knowledge of what reading does to people and "to guide those who command the influence of print toward its more efficient, if not more beneficent, uses" this social psychology of public influence by print was undertaken. It is a timely analysis of the factors underlying our media of mass communication in periods of socio-economic and political crises. It explores not only the methods of printed propaganda and its distribution by pressure groups, but also its effects on the various intellectual levels of society.

In a crisis such as we are now experiencing, individuals collectively responsible for mass communication possess autocratic powers. The importance of the radio, film and press increases with the development of the crisis and is marked by three successive stages: 1) a skirmishing for position, pro and con, by authorities versus deprived groups; 2) use of every means of public communication to convert voters to the opposing issues, namely, control of the agencies of national communication; and 3) collaboration with the

(Continued on page 293)

New Books

BOOK CLUB SELECTIONS

CATHOLIC BOOK CLUB

April

BUCHAN, JOHN. *Mountain meadow*. With an introduction by Howard Swiggett. Houghton, 1941. Pp. xix, 277. \$2.50.
Reviewed in March issue, p. 193.

May Dual selection:

WARD, MAISIE. *This burning heat*. Sheed & Ward, 1941. \$1.25.

This is a series of letters from close associates of Maisie Ward, with her running commentary depicting a vivid picture of British morale and showing how the disastrous effects of the Blitz has brought them closer to God.

MARITAIN, JACQUES. *France, my country*.

Annotation below under HISTORY.

PRO PARVULIS BOOK CLUB

March-April (Concluded from April issue, p. 232)

Boys and Girls in Lower Grades. BRENNAN, GERALD T. *The man who dared a king*. St. John of Rochester. Foreword by the Most Rev. James E. Kearney. Bruce. \$0.85.

A biography for elementary grades; black and white illustrations.

WAGENHAUSER, NITA. *Little stories of Christ's passion*. St. Anthony's Guild. \$0.50.

Fifteen stories accompanied by half-tone illustrations.

May

Senior High School Group. *Theatre for tomorrow*. Longmans. \$3.00.

Three magnificent plays for reading and acting by Emmet Lavery, Urban Nagle, and Richard Breen. It also contains a survey of the Catholic theatre which is invaluable and a list of plays to use.

Boys in Advanced Grades through Early High School. HARLOW, ALVIN. *Plantation storyteller*. Messner. \$2.50.

The story of Joel Chandler Harris, that Southern Catholic gentleman, is a delightful biography.

Girls in Advanced Grades through Early High School. DUNCOMBE, FRANCES. *High hurdles*. Holt. \$2.00.

A story of a girl, of horses and riding, and of a beautiful family relationship.

Boys and Girls in Lower Grades. CULLEN, MARGARET. *St. Francis of Assisi, the little poor man*. Mission Press. \$2.00.

Illustrated with sixteen full-page color prints by the famous Subercaseaux, this is the most gorgeous book Pro Parvulis Book Club has ever sent out. We have been waiting for the Subercaseaux plates for six years.

PHILOSOPHY

BROSNAHAN, TIMOTHY J., S.J. *Prolegomena to ethics; with, A digest of ethics*. Edited by Francis P. LeBuffe, S.J. Fordham University Press, 1941. Pp. viii, 367. \$4.00.

This is a posthumous publication of an incomplete work on general ethics by Timothy Brosnahan, S.J.,

one time professor of ethics at Woodstock College. More than a fourth of the volume is given over to a reprint of the author's *Digest of lectures on ethics*, a summary analysis well-known to alumni of Jesuit colleges.

In the *Prolegomena* the traditional discussion of the principles of human conduct, with analyses and criticisms of the divergent views of philosophers, is presented in some detail. The foreword alleges that the treatise "was not intended to be a textbook, but rather a source book, and that, too, for mature thinkers". Whatever may have been the intent of the author, who died in 1915, the fact remains that the same ground, and much more, has been covered more exhaustively and more competently by Cronin and others. It would seem, then, that both Father Le Buffe and the Fordham Press were ill-advised when they published this fragment. A few of the illustrations are quaint; some of the matter is frankly dated. The editor writes: "... some of it is topical, dealing with subjects of passing interest or with outmoded aspects of still vital subjects."

BRUEHL, CHARLES P. *This way happiness. Ethics: the science of the good life*. Bruce, 1941. Pp. xiv, 241. \$2.50.

An informal discussion of the problems of general and special ethics. The first part takes up the intrinsic causes of human acts and the general laws that govern their production and determine their moral status. This exposition serves as a basis of the sound solution of concrete issue, private and public, that forms the second part.

Far more attention could have been given the perplexing problems of personal and public morality in contemporary life, such as sex morality, political tyranny and corruption, problems concerned with the acquisition and spending of money and with the question of international peace. For the most part, the bibliographical references are to authoritative but dated English works, not always accessible, intelligible, or interesting to the general reader.

GILSON, ETIENNE. *God and philosophy*. Published for Indiana University by Yale University Press, 1941. Pp. xviii, 147. \$2.00.

God and philosophy is based on the lectures which Professor Gilson delivered at Indiana University as Visiting Professor on the Mahlon Powell Foundation for 1939-40. The four lectures deal with a single aspect of the metaphysical problem of God: namely, the precise determination of the relation between the notion of God and the demonstration of His existence. The approach to this question "consists of extracting from the history of past philosophies the essential data that enter into the correct formulation of a philosophical problem, and of determining in the light of such data, its correct solution". Professor Gilson examines Greek, Christian and modern philosophy as well as contemporary thought which derives from the pseudo-metaphysical science of Eddington, Jeans, Compton, Julian Huxley et al. The conclusion he draws is that "true metaphysics does not culminate in a concept, be it that of Thought, of Good, of One, or of Substance... Its last word is not *ens* but *esse*; not *being*, but *is*." These lectures, then, are an admirably penetrating and acute analysis.

RELIGION

AGNES, SISTER MARY. *The bond of perfection*. Frederick Pustet Co., 1941. Pp. 115. \$1.50.
Explanation of the teaching of St. Paul concerning the "Greatest Commandment", with reflections on passages from his Epistles, and suggestions for formulating a practical philosophy of life.

- ANDERSON, D. M. *A life of Our Lady for children*. Our Sunday Visitor, 1941. Pp. 36. \$0.15.
For upper elementary and lower high school classes. No illustrations.
- BLUNT, HUGH F. *Listen, Mother of God*. Ozone Park, N. Y., Catholic Literary Guild, 1941. Pp. 258. \$1.25.
The author's interpretation of the thought and love that entered into the titles by which Catholics invoke the Mother of God in the Litany of Loreto will arouse the zeal of her clients as they return to Mary with a deeper realization of her perfection and her power.
- CABROL, FERNAND. *The year's liturgy. Volume II: The sanctoral*. Benziger, 1940. Pp. 408. \$3.50.
This second volume, published posthumously, groups the feasts of the saints not by particular dates, but according to appropriate liturgical seasons, in order to clarify their place in the history of the Church. A complete index of the saints is provided, so that the date of the feast may be easily found; however, it would be more difficult to locate the feast by a particular date. Volume one treats the proper of the seasons.
- DONNELLY, FRANCIS P., S.J. *Heart of the rosary*. Ozone Park, N. Y., Catholic Literary Guild, 1941. Pp. 126. \$1.00.
The heart of each mystery is exemplified in a particular virtue manifested in the lives of Jesus and Mary, and which enters into our supplication through the meaningful prayers of the rosary.
- FINEGAN, JOSEPH H., C.S.P. *The story of the Bible*. Our Sunday Visitor, 1940. Pp. 37. \$0.10.
History and brief synopsis of individual books.
- HAUGO, DONATUS. *The rosary and the soul of woman*. Frederick Pustet, 1941. Pp. 115. \$1.25.
This book should bring enlightenment to those who find the Rosary monotonous. With rare beauty, the author presents the most excellent Marian devotions as a school of prayer, of labor, and of sacrifice, in which the woman particularly may learn of Mary how to live faithfully the true Christian life.
- LOUIS-MARIE GRIGNION DE MONTFORT, BLESSED. *The secret of Mary*. Montfort Fathers, Bayshore, N. Y., 1940. Pp. 44. \$0.10.
An annotated summary from Bl. Louis' *Treatise on the true devotion to the Blessed Virgin*.
- MCGARRY, WILLIAM J., S.J. *Unto the end. Christ's discourse on love*. America, 1941. Pp. xiii, 328. \$3.00.
"Christ's discourse on Love" as revealed in the writings of the "disciple whom Jesus loved". The editor of *Theological Studies* retells, with amazing freshness, the scene in the Cenacle on the eve of Gethsemane: the preparations, the last message and the "high-priestly prayer of Christ" for Himself, for His apostles, and for us. This new emphasis of the world's greatest love story is provocative of a truer and more genuine realization of personal holiness, of a "union of faith and love which rivets men to God".
- MEEHAN, EDMUND T. *A prayer book for the sick*. Particular Council, Society of St. Vincent de Paul, 289 Fourth Ave., New York City, 1941. Pp. 76.
A collection of general prayers to which are added prayers and a list of Bible readings during illness. Distinguished by the use of large bold-face type.
- SCOTT, MARTIN J., S.J. *They said He blasphemed. He said He was the Son of God. What say you of Jesus Christ?* America, 1941. Pp. 24. \$0.10.
"Christ, by His character, by His miracles and by His prophecies stands forth unique among mankind."
- SCOTT, MARTIN J., S.J. *Matthew, Mark, Luke, John. Were they fooled? Did they lie?* America, 1941. Pp. 24. \$0.10.
Reasons for believing in the authenticity of the Gospels.
- SWINT, JOHN J. *Forgotten truths*. Ozone Park, Catholic Literary Guild, 1941. Pp. 118. \$1.00.
This book seems to have been written as a protest against social Catholicism (as expressed by the prevalence of Social Action Missions) and stresses a return to "the good old missions" in which basic theological truths are presented. Contents: The value of the soul; Is life worth living? Death; The sinner; Mortal sin; The judgment; Hell; Repentance; The mercy of God; The Passion of Christ; Heaven; God is Love; Venial sin; The Blessed Virgin Mary; Prayer.
- TREACY, GERALD C., S.J. *Sex—sacred and sinful*. Paulist, 1941. Pp. 32. \$0.05.
A discussion club text on the sixth and ninth commandments, showing the value of purity and the nature of sins against it.
- TRAPPIST, A. *A Trappist asks, "Are you?"*
A Trappist asks Catholic college graduates: "What's wrong?" *A few questions for alumnae and alumni*.
A Trappist cries, "Say: 'Fiat' and remake your world!"
A Trappist exclaims: "Life is a divine romance!"
A Trappist says: "You can set the world on fire!"
A Trappist tells of the God-man's double.
Six pamphlets. Abbey of Gethsemani, 1941. \$0.10 each.
A series of pamphlets on Christian living in a modern world.
- VORAGINE, JACOBUS DE. *The golden legend. Part one*. Longmans, Green and Co., 1941. Pp. 356. \$3.00.
A popular and discriminating translation of one of the most famous books of the Middle Ages, based on the Latin edition of Graesse. The legends of the saints, arranged according to the liturgical calendar, are more symbolic than historical. They constitute an interesting revelation of the medieval mind. In a critical foreword is quoted the comment that *The Golden Legend* is (for us) one of the indispensable keys to the symbolism of the Middle Ages. This first part covers the liturgical year to June 30, inclusive.
- WELFE, RICHARD A., S.J. *Let us live*. Queen's Work, 1941. Pp. 39. \$0.05.
There is a place for full and active life in the Church.
- WYNHOVEN, PETER, M.H. *Wild wisdom*. Ozone Park, N. Y., Catholic Literary Guild, 1941. Pp. 168. \$1.00.
This book contains fifty-two short essays on subjects varying from long pointed finger-nails to social justice and mother love. They are critical of many of the "ways and trends of thought" of Americans. As such they are to be welcomed—particularly in time of hysteria when the drive is on for unity of thought and action. Not that there is anything particularly novel in the views presented, one has heard and read them in more lasting works, but popularizers are always needed—though the risk of over-simplifying must be taken into account and is shown in the book in several statements on the social question and the question of constitutional rights. Some typical chapter headings are: The Church in politics; Real mother-love scarce; Cash versus character; Marry him not; Dog eats dog, etc.

SOCIOLOGY

- BOYLE, GEORGE. *Democracy's second chance. Land, work, and cooperation*. Sheed, 1941. Pp. xiii, 177. \$2.00.
Rural problems are in many ways inextricably involved in urban maladjustments. More and more farmers must produce for use; less and less must the farmer be a manufacturer. Subsistence farming can be practical under conditions accepted, for example, at Antigonish. Cooperatives must handle the major cash crops. Very briefly that is the author's message and formula for the future of democracy.

GARTLAND, FRANK E., C.S.C. *Boy meets girl the Christian way.* Our Sunday Visitor Press, 1941. Pp. 19. \$0.10.

An exhortation to chaste Christian courtship.

GILLIGAN, FRANCIS J. *Negro workers in free America.* Paulist, 1940. Pp. 32. \$0.05.

A factual analysis, with a statement of possible remedies. Social action series, No. 17.

LORD, DANIEL A., S.J. *So we abolished the chaperone.* Queen's Work, 1941. Pp. 36. \$0.10.

Another title in his "dating" series.

MEEHAN, THOMAS A. *The rise of capitalism in theory and practice.* Our Sunday Visitor, 1940. Pp. 34. \$0.10.

MUELLER, FRANZ H. *Heinrich Pesch and his theory of Christian solidarism.* College of St. Thomas, St. Paul, Minn., 1941. Pp. 50. Free to libraries and educational institutions; to others, \$0.25.

Biographical sketch and interpretation of the theory which "helped pave the way" for Quadragesimo anno.

O'BRIEN, JOHN A. *War or peace? The challenge to America.* Our Sunday Visitor, 1940. Pp. 24. \$0.10.

A plea to stay out of war.

SCHMIEDELER, EDGAR, O.S.B. *The rural South: problems or prospect?* Paulist, 1940. Pp. 31. \$0.05.

The South has good prospects which balance or outweigh its problems. Social action series, No. 18.

SMITH, WILLIAM J., S.J. *The Catholic labor school.* Common sense in action. Paulist, 1941. Pp. 32. \$0.05.

Value of a labor school in spreading Catholic thought.

SPELLMAN, FRANCIS J., Abp. *The road to peace.* Our Sunday Visitor, 1940. Pp. 13. \$0.10.

Address delivered at the National Convention of the American Legion, Boston, September 22, 1940.

EDUCATION

ADLER, MORTIMER J. *Hierarchy.* College of St. Thomas, St. Paul, Minn., 1940. Pp. 15. Free to libraries and educational institutions; to others, \$0.25.

Commencement address, 1940.

HOGAN, STUART G. *Underprivileged children of the public schools.* America Press, 1941. Pp. 12.

The lack of moral and religious instruction is a defect of the public schools. Here is a program to effect state recognition and support of religion as a branch of knowledge.

SCIENCE

HAUBER, ULRICH A. *Creation and evolution.* Paulist, 1941. Pp. 32. \$0.05.

"A Catholic opinion on the evolution theory."

BIOGRAPHY

RAYMOND, M., O.C.S.O. *The man who got even with God; The life of an American Trappist.* Bruce, 1941. Pp. xiii, 170. \$2.00.

That a vocation can come through vindictiveness, greed for glory, and a hunger for approval and applause, and that there is a salutary selfishness and a praiseworthy pride is grippingly told in this red-blooded account of the transformation of John Green Hanning from Texas cowboy into the Trappist, Brother Joachim.

RYAN, (Msgr.) JOHN A. *Social doctrine in action. A personal history.* Harper, 1941. Pp. vii, 297. \$3.00.

Besides being the story of fifty years of struggle for economic justice with the intrepid Monsignor Ryan in the thick of it, this book trumpets the idea that there is a "fundamental and insoluble contradiction" between political democracy and economic democracy. "One can prefer a republic to a monarchy and yet favor economic domination of the many by the few." (p. 22.)

This is decidedly interesting biographical history and a valuable record of one man's lifelong fight for social justice and a living wage.

WHALEN, DORAN. *Granite for God's house; the life of Orestes Augustus Brownson.* Sheed, 1941. Pp. ix, 366. \$3.75.

In easy style employing many quotations, the author discusses Brownson's political, philosophical, and religious labors. Some may dispute the stand he takes on the controversy with Hughes, Hewitt, and Ward, to mention but a few. But it shows Brownson to have been remarkably prophetic in many things and one of the precursors of social doctrines now commonly accepted in the Church.

There are several minor defects, such as a typographical error on p. 368 due to the transposed line of type, a reference to the sickness of Brownson's mother on p. 356 when the author means his wife, and the lack of an index and bibliography.

LITERATURE

IANNETTA, SABATINO. *Henry W. Longfellow and Montecassino.* Bruce Humphries, 1941. Pp. 136. \$1.00.

This little book, by a Rhode Island priest who as a boy studied in the great Benedictine monastery of Montecassino, Italy, contains letters with notes of Longfellow's visit to the monastery, a reprint with detailed notes of Longfellow's eighty-four line poem, "Montecassino", and a translation of it into Italian by the present author.

POETRY

NOYES, ALFRED. *If judgment comes.* A poem. with drawings by John Alan Maxwell. Stokes, 1941. Pp. 46. \$1.50.

If judgment comes is a brilliant and bitter indictment of the tyrant who wove a "cunning net of lies" to crush a world which misjudged, misinterpreted, and misunderstood, but "at last believes him". The dramatic interpretation of Hitler's bloody conquests, the powerful play on the emotions, the suggestive drawings of John Alan Maxwell, and the consoling Christian optimism with which the poem ends, tend to make this one of the most effective and appealing dramas on the present world crisis.

HISTORY

MARITAIN, JACQUES. *France my country through the disaster.* Longmans, 1941. Pp. 117. \$1.25.

M. Maritain wants to induce sympathy and understanding for France in its present plight in order to prevent at any cost further alienation between the French and the Anglo-Saxons. Those at the top, not the French people as such, are to be blamed for France's collapse.

A fundamental cause stems "from a false philosophy of life that has been fattening parasitically upon the democracies for a long time, the lack of faith, in a word, in the conception of Man and his Destiny which the Gospel has deposited at the very centre of human history". He insists, however, "It is particularly irrational to see in the French defeat the wages of France's sin against the fruitfulness of marriage."

In general, this is a hasty, topical book of propaganda such as great authors write during wars and later try to forget. The underlying spirit is that the Allies are all right and are engaged in a holy crusade against Nazism, which is all wrong and must be fought to the last man.

FICTION

JORDAN, ELIZABETH. *Faraway Island.* Appleton-Century Co., 1940. Pp. 297. \$2.00.

A dozen or so passengers and the crew of the Southern Cross are caught in a storm at sea—the passengers and three of the crew take to the only life boat and reach safety on Faraway Island some five hundred

miles from the Central American coast. Around this unoriginal theme Elizabeth Jordan has provided an excellent diversion for a rainy afternoon. Though the conversations are a trifle verbose the book is well written and provides good escapist reading. The castaways are eventually rescued of course, though the remaining crew perish at sea.

KEON, GRACE. *Stars in my heaven*. Ozone Park, N. Y., Catholic Literary Guild, 1941. Pp. 232. \$1.25.

A story in which, after many trials and disappointments, all things end happily for Sabina Shannon, who lived her own life to bring happiness and contentment into the lives of those dependent upon her.

LORD, DANIEL A., S.J. *Murder in the sacristy*. A fifth columnist mystery. Queen's Work, 1940. Pp. 111. \$0.50.

An exciting mystery thriller, very involved, which will probably be re-read after the shock of the climax.

MURPHY, LEO. *Trail's end*. Ozone Park, N. Y., Catholic Literary Guild, 1941. Pp. 208. \$1.25.

A story of romance and mystery told against the background of lovely Acadia, land of Evangeline. The element of mystery, insignificant at first, moves swiftly and surely to a not unexpected climax. For upper grades and high school.

JUVENILE

SULLIVAN, JOHN J. *The legends of French Island*. *Adventures of the Riverview boys*. Bruce, 1941. Pp. vii, 237. \$1.50.

The townsfolk of Riverview were thrown into great excitement over the robbery of the First National Bank, but not more so than Jack Stoddard who witnessed the event personally. This however did not alter the enthusiastic vacation plans made by John and his two high school pals. The three boys set out for French Island where they become involved in all sorts of troubles. They discover the hideout of the robbers who are nothing more than fifth columnists. After losing their boat and undergoing some harrowing and hazardous experiences they end up with the recovery of the stolen army payroll, the important government plans—and a surprise reward for themselves.

BOOK REVIEWS

(Continued from page 289)

party organizer in a program for social action by all the pressure which the arts of public communication can bring to bear.

The authors contend that reading effects are due primarily to pre-dispositions, namely, what one reads and what one brings to his reading; that these are conditioned by age, sex, education, economic status, and combinations of these and other social forces; and that availability and distribution depend largely on the degree to which the style and content attract the reader. Previous investigations of reading problems were measured in terms of scores in tests. This study proves that reading involves many kinds of responses and it is concerned with their processes. The effects of these processes are identified in five different types: the *instrumental*, derivable from a fuller knowledge and greater competence

(Concluded on page 294)

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BOOK REVIEWS

(Concluded from page 293)

in the handling of a problem; *prestige*, attained in greater self-possession and identification of the reader with the activity of his reading matter; *reinforcement*, resulting in increased devotion to a cause or conversion to another attitude through the reading of controversial matter on a problem; *aesthetic*, by appeal to the reader through artistic achievement; and *respite*, or diversion commonly called "escape".

This problem is a definite contribution to the literature of communications research. To the librarian it offers an opportunity of studying reader needs and the optimum use of good reading. The authors' findings are thoroughly documented and accompanied by case studies, charts and tables. To the student it is a challenge to further define some of the related and unanswered questions concerned with reading research.

Curriculum bulletin. Edited by Hugh B. Wood. University of Oregon, School of Education, Eugene, Oregon.

This is a series of mimeographed study guides and bibliographies for teachers. Contents and prices:

- No. 1. Social studies. Sept. 1, 1939. \$0.40.
- No. 3. Language arts. Oct. 1, 1939. \$0.35.
- No. 4. Free and inexpensive materials. Sept. 1, 1940. \$0.25.
- No. 5. Science. Nov. 1, 1939. \$0.25.
- No. 11. Mathematics. Feb. 1, 1940. \$0.25.
- No. 13. Suggestions for a junior high school curriculum. Mar. 1, 1940. \$0.15.
- No. 17. Index to visual and auditory aids and materials. \$0.35.
- No. 24. Price lists of inexpensive teaching materials. June 19, 1940. \$0.15.

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Index to Volume 12

October, 1940, to May, 1941

Note: References to pages 233-260 are in the Handbook, issued as Part One of the May issue, sent only to \$5.00 members.

Advisory Board, rpt., 92-3

Becker, B., chmn. Coll. L. Rd. Table, 21

Best Sellers, 62; 102; 132; 166; 192-4; 232

Bible Sunday, 286

Boards, constitutional provisions, 238

Bookmobile in Washington, 158-9; 287

Books, New. See monthly issues

Books and librs., teaching use of, 25-6

Books and reading. Making book lovers. Catherine, 45-50

Borromeo, Sr., chmn. Philadelphia Unit, 220

Boston Round Table, 220; 283

Bouwhuys, A. L. Chmn. college l. rd. table, 1942, 21;

chmn-elect cat. and class. rd. table, 28; chmn. member-

ship comm., 96; chmn. W. New York Unit, 51

Boyle, R. Agnes Repplier, 3-10

Brooklyn-Long Island Unit, 187-8

Brown, A., rpt. of comm. app., 93-4

Buder, Sr. G. Making analytic cards, 160-2

Byrne, P. P. J. Foik, 183

Cain, M. Catholic cooperation with public librs., 27-8

Cataloging and class. notes, 55-6; 160-2; round table, 28;

rpt. of comm. on, 60

Catherine, Sr. Making book lovers, 45-50

Catholic authors. See, Contemporary Catholic authors

Catholic book club selections, 29; 63; 103; 135; 167; 232;

290

Catholic Book Week. See, National Catholic Book Week

Catholic high school catalog. Hurley, 79-85; 115-20; 156-7

Catholic Library World, 58-9

Catholic literature. Developing readers of, 19-20; See also,

Contemporary Catholic authors; National Catholic

Book Week

Catholic Periodical Index, comm. on, 51; rpt. of editor,

90-1; union lists for users of, 124

Catholic Press Month, 121; 218-9

Catholic societies, handbook of American, 97-8; 131; 164-5;

195-6; 224-8

Catholic Supplement to Shaw List, 87; 221-3

Catholic University alumni assn., 53

Celente, Sr. Guidance in reading, 26

Chicago. St. Peter's Circul. L., 122

Cieri, A. Catholic revisions of religion section of Dewey,

28; Cath. supplement to Shaw, 221-3; rpt. of C.P.I.

comm., 91

Cincinnati conference, 16-28

Cincinnati Public L., use of pamphlets in, 22-3

Cincinnati Unit, 200-1; 87

Classification. See, Cataloging and class.

College book list, 16. See also, Catholic supplement to

Shaw

College ls., Cincinnati round table, 21-3

College l. list, N.C.E.A., 16

Committee Appointments, comm. rpts., 93-4

Committees, list of, 233-5; constitutional provisions, 239

Committees and Special Projects, comm. on, rpt., 94

Constitution, comm. on, rpt., 94-5

Constitutional amendments, 18

Contemporary Catholic authors:

Agnes Repplier, 3-10

James Gillis, 40-4

Sister Madeleva, 67-71

Carlton Hayes, 107-14

Theodore Maynard, 139-46

Daniel Sargent, 171-76

Msgr. Sheen, 203-7

Msgr. Guilday, 263-9

Cooperative Indexing, comm. rpt., 60

Cooperative study of school ls., 24-5

Coughlin, T. Catholic l. and defense, 274-7

David, Bro., chmn. Election Comm., 51

Defense Activities, comm. on, 220

Defense, Catholic l. and, 274-7

DeLisle, M., chmn. Hospital L. comm., 54; rpt. of comm.,

95

Detroit and National Catholic Book Week, 87

Deveraux, M., and radio series, 129

Dewey classification, 55

Diocesan and parish ls., 208-17

Dolores, Sr., chmn. Wichita Unit, 221

Eagan, J. Carlton Hayes, 107-14

Eells, W., discusses cooperative study, 25

Election ballot, 1941, 123

Election Comm., 1941, 51

Elementary school ls. rd. table, 23-4

English, G. Los Angeles Public L. serves its parochial

schools, 23-4

Ephemeral material in coll. ls., 21-3

Executive Council decisions, 51; 122; 284; constitutional

provisions, 237-8; rpt. of, 57

Febronius, Sr. How affectively do high schools teach use

of books, 25-6

Financial report, C.L.A., 57-8

FitzGerald, W. Leaders in education-librarians, 11-14;

chmn. comm. on defense activities, 220; rpt. of pres-

ident, 57

Foik, Paul, obit., 183

Frances Clare, Sr. Reply of Getchell, 55-6

Fussler, H. Recent developments in microphotography, 20

Gallagher, R., chmn. High School rd. table, 24

Gallery of Living Catholic Authors, 125-6

Genevieve, Sr. Place of ephemeral material in colleges, 21

Gertrude, Sr. Making analytic cards, 160-2

Getchell, M. Supplementing D. C., 55-6

Gibbons, W. Book selection aids for high schools, 117-20;

Vacation reading lists, 26-7

Gillard, W., rpt. on constitution, 94-5

Gillis, J. Reid, 40-4

Guilday, P. Kortendick, 263-9

Hagerty, L., cover design, 53

Hayes, C. Eagan, 107-14

Heffron, E. Msgr. Sheen, 203-7

Hieronymus, Sr., chmn. Pittsburgh Unit, 52

Higgins, C. See, National Catholic Book Week

High school booklist. See, Catholic high school catalog

High school catalog, analytics for, 160-2

High school round table, 24-7

Hospital L., comm., 54; 95; rd. table, 28

Hurley, R. Catholic high school catalog gets under way,

79-85; chmn. high school rd. table, 1941, 24

Illinois Unit, 129

Indianapolis Public L., relations with Catholics, 27-8

Joseph, Sr. Gallery Catholic Authors, 125-6

Kemp, P., cover design, 223

Ketrick, P. Daniel Sargent, 171-6

Kiely, M., chmn. elementary school rd. table, 23-4

Killian, J., chmn. religious books comm., 68

Kilmer, K. Sr. Madeleva, 67-71

Kiniah, D., chmn-elect. seminary rd. table, 28

Koenig, H. Book publicity in seminary ls., 28

Kortendick, J. Msgr. Guilday, 263-9

Kortner, E., chmn. Cincinnati Unit, 220-1

Kruger, C. Evaluation of secondary school ls., 24-5

Latin America, early printing in. Lenhart, 147-52; 177-82

Laurentia, Sr., chmn. Mid-West Unit, 126-7

Leavey, L. Catholic high school catalog, 115-7; rpt. on

C.P.I., 90-1; rpt. on l. training agencies, 95

Lenten reading list, 153-5

Librarians. Shanahan. For what is the l. responsible,

270-3; FitzGerald. Leaders in education, 11-14

Libraries, teaching use of, 25-6

Library, portrait of a, film, 189

Library science, depts. of, 235-6

Library Service to Catholic Readers, rd. table, 27-8; see

also, Murphy, L.

Library training agencies, 95; 235-6

Los Angeles Public L. serves its parochial schools, 23-4

Lynn, C. Vanderbilt's charging system, 190-1

Lynn, D. Handbook of American Catholic societies, 97-8;

131; 164-5; 195-6; 224-8

Mackintosh. Toronto Public L. serves its Catholic readers,

35-44

McRaith. Selection of pamphlet material, 21-2

Madelva, Sr. Kilmer, 67-71
 Maynard, T. Miriam, 139-46
 Membership, comm., 95-6; constitutional provisions on, 236-7; list of, 242-58
 Microfilms at St. Bonaventure's, 128-9
 Microphotography, recent developments in, Fussler, 20
 Mid-West Unit, 126-7
 Midwinter round table, 124
 Migne's patrology, 27
 Miriam, Sr. Theodore Maynard, 139-46
 Monastic printing presses, Shanahan, 72-8
 Montclair Public L., film, 169
 Mullin, F. European printing, 1449-1940, 17-18; chmn. Washington Unit, 88
 Murphy, L., chmn. comm. on Library Service, rd table, 27; Parish and diocesan ls., 208-17
 National Catholic Book Week, 15-16; 51; methods, 124-5; rpt. on, 99; 86-7; 1941 plans, 285-6
 New books. See monthly issues
 New Orleans Conference, program, 184-7; rpt., 283-4
 New York, Western, Unit, 51-2; 127-8; 188; 221
 New York-New Jersey Unit, 53
 Nominating comm., 1941, 51
 Norwood, Ohio. St. Elizabeth Parish, 19
 Officers, constitutional provision for, 237; list of, 233; nomination and election of, constitutional provisions, 239; past, 241
 Ohio, Northern, Unit, 53; 86
 Oregon-Washington Unit, 52; 157-8
 Pamphlets in college ls., 21-3
 Parish and diocesan libraries. Murphy, 208-17. See also, Norwood, Ohio. St. Elizabeth Parish; Chicago. St. Peter's Circulating L.
 Periodical exchange plans, 159; 221
 Periodicals in Catholic high school catalog, 115-7
 Philadelphia Catholic literature group, 158
 Philadelphia round table, 53
 Philadelphia Unit approved, 122; meets, 220
 Pittsburgh round table, 52
 President, rpt. of, 57
 Printing-History. European printing, 1440-1940, 17-18; Early printing in Latin America, 147-52; 177-82; Monastic printing presses, 72-8
 Pro Parvulis Book Club, fair, 86; 122; Father Finn medal, 23; and Gallery of Living Catholic Authors, 126; selections of, 29; 63; 135; 197; 232; 290
 Projects, rpt. on, 94
 Public libraries, Catholic cooperation with, 27-8; See also, Cincinnati; Los Angeles; Toronto
 Radio program in Washington, 287; at U. of Wisconsin, 129
 Reading, guidance in, Celeste, 26
 Reading lists, vacation, 26-7; Lenten, 153-5
 Reid, R. James Gillis, 40-4
 Religion, classification of, Cleri, 28
 Reparata, Sr. Some cataloging practices, 28
 Repplier, A. Boyle, 3-10
 Romig, Guide to Catholic literature, 278-81
 Rothenberg, M. Use of pamphlets in Cincinnati, 22-3
 Round table, chairmen, 233; meetings, policy on, 51
 Ryan, C. Developing readers to Catholic literature, 19-20
 St. Bonaventure's College, 86; microfilm library, 128-9
 St. John's University, library courses, 287
 St. Louis Unit, 188-9
 St. Ruth, Sr., chmn. comm. on comms. and spec. projects, 94
 Sargent, D. Ketrick, 171-6
 Satory, M., chmn. nominating comm., 1941, 51
 Schaefer, V., chmn. cata. and class. round table, 28
 Secretary-treasurer's rpt., 57-8
 Sections, constitutional prov. for, 238
 Seminary round table, 28
 Seton Hill College, 87
 Shanahan, T. For what is the ln. responsible, 270-3; Monastic printing presses, 72-8; chmn. of cataloging and class. comm., 60; rpt. of advisory board, 92-3; see also, Cataloging and classification notes
 Sheen, F. Heffron, 203-7
 Spokane Book Fair, 87
 Stein, B. Use of ephemeral material in seminaries, 23
 Toronto Public Library serves its Catholic readers. Mackintosh, 35-44

Units, lists of, 235; constitutional provision for, 238-9; rpt. on, 92-3; see also, names of individual units, e.g., New York, Western

Vacation reading lists, 26-7
 Vanderbilt University charging system, 190-1
 Vatican cataloging code, tr. of, 28
 Washington-Maryland-Virginia Unit, 188; 88
 We do it this way; series: 54; 129; 190
 Wichita Unit, 221
 Willing, E. Guide to Catholic literature, 278-81; Hand-book of American Catholic societies, 87-8; 131; 164-5; 195-6; 224-8; rpt. of secretary, 57-8; rpt. on C.L.W., 59; rpt. on cooperative indexing, 60
 Wisconsin Unit, 128

BOOK REVIEWS

Adams. Junior college library program, 200
 Aldrich. Using books and libraries, 199
 American Catholic Who's Who, 1940-1, 61
 Bateson. Cambridge bibliography of English literature, 230
 Bruncken. Subject index to poetry, 168
 Butler. Origin of printing in Europe, 231-2
 Catholic encyclopedia dictionary, 230-1
 Catholic periodical index, 1939, 61
 Curriculum series, 294
 Guide to Catholic literature, 1888-1940, 278-81
 Harper. Metaphysics of the school, 163
 Horton. Buying list for small libraries, 101-2
 Hurley. Campfire tonight, 134
 Ingles. Teaching the use of books, 100
 Kane. Jean Garnier, 134
 Lehmann-Haupt. Seventy books about bookmaking, 200
 Logasa. Historical fiction, 289
 Loizeaux. Library on the air, 199-200
 McDiarmind. Library survey, 100
 Matson. Books for tired eyes, 168
 Melzner. High school forensics, 163
 Monroe. Encyclopedia of educational research, 229
 O'Rourke. Opportunities in government employment, 289
 Paterson. Index to Milton, 102
 Randall. Acquisition and cataloging of books, 231
 Rimkus. Centralized school library, 101
 Rue. Subject index to books, 101
 Shaw. List of books for college libraries, 99
 Special Libraries Assn. Banking and financial subject headings, 134
 Swain. Notes used on catalog cards, 61-2
 Thompson. Ancient libraries, 99-100
 Thorndike. Thorndike Century senior dictionary, 288-9
 Tyler. Literary history of the American revolution, 288
 Volume library, 133-4
 Waples. What reading does to people, 289
 Wilcox. Manual on the use of state publications, 101
 Woledge. Manual of university and college library practice, 134

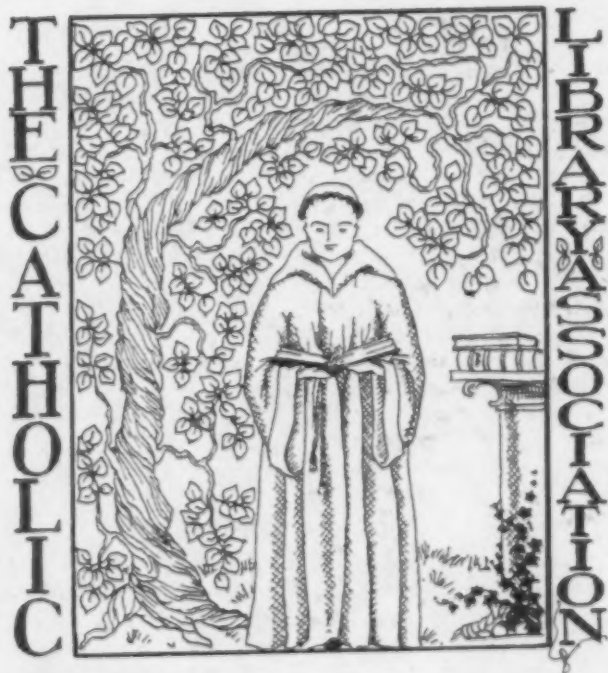
INDEX TO ADVERTISERS

Note: For address of firm, see advertisement in issue mentioned.

America (periodical). March
 American Library Service. Oct.-May
 Barnes and Noble. Jan.
 Compton, F. E. and Co. Nov., Mar., April, May
 Cosmopolitan Science and Art Co. Oct.
 Fredd, Charles. Oct.-May
 Frontier Press. Oct.
 Gaylord Brothers. Oct.-May
 Goodspeed's Book Shop. Oct., Dec., April, May
 Liturgical Press. Oct.
 Macmillan and Co. Dec.
 National Bibliophile Service. Oct.-May
 New Method Book Bindery. Oct.
 Newman Book Shop. Oct.
 Quarrie Corporation. May
 Rademackers. Oct.-May
 Remington, Rand. Dec., Mar., May
 St. Anthony's Guild. Dec., Jan., April, May
 St. Catherine's Library School. May
 St. John's University Library School. May
 Sheed and Ward. Oct.
 Wilson, H. W. C.P.L. Oct., Nov., Feb., April
 Wolfe, H. Mar.

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Compton Comment

AS I write this announcement of the 1941 edition of Compton's Pictured Encyclopedia, I am faced with the usual problem, "How tell even a part of the story in one page of copy?" The solution—"Forget all adjectives"—violates all rules of advertising! So please supply the superlatives, won't you? I assure you they are richly deserved.

Paramount in importance is a large block of new and revised articles in the Latin American field. The new eighteen-page overview article on *Latin America* was written by Dr. Samuel Guy Inman. This article on *Latin America* is followed by a five-and-a-half-page article on *Latin American Literature*, prepared by Harry Banta Murkland. Designed especially to meet elementary school needs is a new thirty-four-page article on *South America*. Other articles completely rewritten include *Central America*, *Argentina*, *Andes Mountains*, *Brazil*, *Chile*, *Uruguay*, and *Ecuador*. Several additional articles in this field were extensively revised for this edition.

Dr. Paul Bigelow Sears's new ten-and-a-half-page article on *Ecology* is one feature of a Compton program carried on over the past several years whereby the relationship of men, animals, and plants to their environment has been constantly emphasized. Closely akin to ecology is a new ten-page section entitled, "What Men Do with Plants," written by Dr. Hanor A. Webb. For this 1941 edition of Compton's, Dr. Webb has also prepared a four-page article on *Plastics*. Other important revisions in the fields of science and invention include treatment of the following: Frequency modulation method of radio transmission; magnetic brakes as used on the



new fast trains; fluorescent lighting; the new electron microscope; wartime uses of airplanes and parachutes; development of synthetic rubber; new types of torpedoes, etc. The revised article on *Vitamins* includes newly discovered vitamins and covers new nomenclature.

A vital contribution to school needs is "Our American Heritage," a narrative outline added to the section on *United States History*. References to Compton's are included. Main events of the last year's history of the United States are given under *Franklin Delano Roosevelt*. Nine pages of the article on *United States Government* were revised. Timely is the new seven-page article on *Labor*, which lays special emphasis upon recent labor legislation and its effects. Extensive revision in the article on *Democracy* was required by the eclipse of so many European democracies and the need for re-accenting the values of democracy.

Virtually every European country article and some of the Asiatic country articles were revised for this 1941 edition. Likewise a score or more of European place articles were changed because of significant war actions.

This brief summary mentions only a few of the thirty-six new articles and the one hundred and forty-seven articles which were extensively revised for this edition. One hundred and twenty-eight articles include minor revisions. The edition was expanded by one hundred and two pages. One hundred and ninety-eight new illustrations were used, including maps, pictographs, line drawings, and black and white halftones.

L.J.L.

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(9) *America; a Catholic review of the week.* 1909. Weekly. \$4.50. America Press, 53 Park Place, New York City. Editor: Rev. Francis X. Talbot, S.J.

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Page Nine



PAT ON THE BACK

FROM A

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